REGIMEN SANITATIS SALERNITANUM,

WITH

THE ENGLISHMAN'S DOCTER,

AN ANCIENT TRANSLATION.

HOC OPUS OPTATUR QUOD FLOS MEDICINÆ VOCATUR.

ARNALDI COMMENT.

1



Villa Nova commenting on the Schola Salerni.

REGIMEN SANITATIS SALERNITANUM

A POEM

ON THE PRESERVATION OF HEALTH IN RHYMING LATIN VERSE.

ADDRESSED BY THE SCHOOL OF SALERNO TO ROBERT OF NORMANDY, SON OF WILLIAM THE CONQUEROR, WITH AN ANCIENT TRANSLATION: AND AN INTRODUCTION AND NOTES BY

SIR ALEXANDER CROKE, D.C.L. AND F.A.S.

OXFORD: D. A. TALBOYS.

1830.

TALBOYS AND BROWNE PRINTERS, OXFORD.

PREFACE.

Above one hundred and sixty editions of the Schola Salernitana are proofs of its merit and popularity, and some stray verses from it are frequently quoted. But since all the editions are now become scarce, and few persons seem acquainted with the poem at large, it was thought that a new edition might not be unacceptable to the curious and literary world. The introduction and notes, it is hoped, will be found to comprehend whatever is known relating to the poem, or which may be useful for its elucidation.

Annexed is a scarce old English translation, which renders correctly the whole work, and may convey to the general reader a good idea of the original.

The etchings are taken from the old wooden cuts in the German editions of Curio, printed in 1559, 1568, and 1573.

In the Essay on Rhyming Latin Verse, which was originally designed as part of the introduction to this work, amongst the modern ludicrous poems, I accidentally omitted an old acquaintance, Drunken Barnaby's Four Journeys to the North of England. In the original edition, which has no date, it is entitled *Barnabee Itinerarium.* There have been many subsequent editions, and the last by Robert Haslewood in 1820, of which only a few copies were printed, is a *fac simile* of the *editio princeps.* The author was Richard Braithwait, M. A. It is unnecessary to make extracts from a poem so well known. I shall, however, quote one verse, which has afforded a subject to an ingenious painter [a].

In progressu Boreali,
Ut processi ab Australi,
Veni Banbury, O profanum!
Ubi vidi Puritanum,
Felem facientem furem,
Quia sabbato stravit Murem.

In my progress travelling Northward
Taking farewell of the Southward,
To Banbury came I, O prophane one!
Where I saw a Puritane-one
Hanging of his cat on Monday,
For killing of a mouse on Sunday.

[a] E. Prentice, engraved by Meyer.

It should have been observed, that two lines of Bernhardus Mortacensis[b], are from Q. Cicero, who says,

Femina nulla bona est, vel si bona contigit ulla,
Nescio quo fato res mala facta bona est[c].

I must take this opportunity likewise to return my best thanks to Mr. Archdeacon Wrangham for a copy of his PSYCHE, which was printed only for private distribution. This is an elegant translation into Latin rhyme of Mr. Bayly's Songs on Butterflies, and other poems, and which has served as a classical recreation from the severer studies of the learned editor of Walton's Prolegomena. I have not room here for a long extract, but I cannot refrain from inserting the first stanza of the first song.

Ah! sim Papilio natus in flosculo,
  Rosæ ubi liliaque et violæ halent;
Floribus advolans, avolans, osculo
  Gemmulas tangens, quæ suavè olent!
Sceptra et opes ego neutiquam postulo,
  Nolo ego ad pedes qui se volutent:—
Ah! sim Papilio natus in flosculo,
  Osculans gemmas quæ suavè olent!

[b] Essay, p. 59.

[c] See Ruperti Juvenal. vol. ii. p. 607, note 97.

Since writing the account of the modes of versification usual amongst the rhyming Latin poets [d], I have met with an ancient treatise upon metre, written about the end of the fifteenth century, or probably earlier, in which are laid down the rules observed by the writers of the middle ages in their Leonine verses. It is unnecessary to state particularly the contents of the first part, since it relates to metre in general: the second is entitled *Colores Metrorum Variati,* that is, the various rhymes of verse, and contains a great number of curious examples. They are placed promiscuously but may be arranged in the following order, which I before adopted. They have each their appropriate names [e].

The hexameter and pentameter metres were the most frequent. The Leonine poets observed, that from the different ways in which the feet might be legitimately varied, the heroic or hexameter verse af-

[d] Essay on Rhyming Latin Verse, p. 17.

[e] Published by James Nasmith, M. A. at Cambridge, 1778, at the end of two other works. Itineraria Symonis Simionis, et Willelmi de Worcestre. Quibus accedit Tractatus de metro, in quo traduntur regulæ à scriptoribus medii ævi in versibus Leoninis observatæ, exeunto seculo xv. ut videtur scriptus. Incerti autoris, e cod. manus. in Bibl. Col. Corp. Christ. Cant. N°. 386. I have collated it with the original, and corrected some errors by it. Some parts seem much corrupted.

forded thirty-two forms; the pentameter, four only. Of these varieties they availed themselves in constructing their verses.

Another source of variety was derived from the situation of the rhymes, either as they were placed, Ist. at the *end* of the lines only: or likewise in the *middle*, as the line was divided: II^{dly}. into *two*: III^{dly}. into *three*, or, IV^{thly}. into *more* rhyming parts: or, V^{thly}. from other modes of versification.

I. The first kind produced the couplet only, and such verses were called *caudati*. As in a hymn to saint Catherine:

> Cœli gemma bona, succurre reis, Katerina,
> Et prece melliflua sis ægrotis medicina.

II. When the line was divided into *two rhyming parts*, the middle rhyme naturally fell upon the pause, which is properly at the syllable following the first two feet. These were called *simplices Leonini*.

> Regalis nata,—fueras dignas, venerata,
> In spe robusta—complectens dogmata justa.

Sometimes it fell upon a syllable *short* of the pause. *Citogradi*.

> Filia regis,—supra cœli sidera degis,
> Pauperis egis—præbe nobis dogmata legis.

or the syllable *beyond* the pause. *Saltantes.*

Rumpitur ipsa ferarum—machina facta rotarum,
Deprimit agmen amarum—nobile fragmen earum.

The rhymes of a line in two parts were either limited to one line, or extended through two, which resolved the stanza into four short lines, giving room for many varieties.

1. The middles and ends rhymed alternately. *Interlaqueati.*

Plausus Græcorum,—lux cœcis et via claudis,
Incola cœlorum—virgo dignissima laudis.

2. The first and fourth, the second and third. *Cruciferi* or *Serpentini.*

Cæsareos cultus—in spe ratâ mens tua sprevit,
Dum Cæsar sævit—mansit stabilis tibi vultus.

3. All four parts rhymed. *Duplices Leonini.*

Artibus nitenta—tibi floruit alma juventa,
Jungis non lenta—spontanea, non violenta.

or *laceri dactylici.*

Hic ululatus incitur—ibique dolor reperitur,
Iste tremore feritur—et ille furore potitur,

III. When the line was divided into three parts, more varieties were produced.

As to the *form* of the verse, each part consisted of

1. Two dactyls, except the last spondee. *Titubantes.*

O fera tormina—fit tua machina—bis rota bina,
Sed tibi gratia—cælica præmia—stat medicina.

2. Of two spondees. *Lentogradi.*

Congaudentes—laudent gentes—munera Christi.
Tu peccata—nobis nata—Christe, ademisti

3. Of one dactyl, and one spondee. *Claudicantes Adonici.*

Cæsar agonis—non rationis—vota gerebat,
Dum sibi servos—ire protervos—præcipiebat.

4. Of a spondee and a dactyl, the reverse of the Adonic. *Declinatorii.*

Hìc crus tangitur—hìc os frangitur—ecce repentè
Hìc pes læditur—hìc dens vellitur—ore patente.

In the *application of the rhyme.*

1. The beginning and middle rhymed, the ends of the two lines, as in the preceding examples, and

O miseratrix—O dominatrix—præcipe dictu,
Ne devastemur—ne lapidemur—grandinis ictu[f].

2. The rhymes of the beginning and middle of one line were continued in the second.

Virgo beata—salusque parata—benigna precanti,
Dona rogata—dabis cumulata—tibi fabulanti[g].

3. The beginning, middle, and end of one line corresponded with the same parts of the second line.

Cellula mellis—fundis ardorem—virgo serena,
Nescia fellis—cui dat honorem—nostra camena[h].

4. All the parts rhymed. *Adonici alternè relati.*

Theca pudoris,—virgo decoris—gemma valoris,
Omnibus horis—es decus oris—stella nitoris.

Adonici actu et casu intrinsicè clausulati.

Dirige fatum—funde precatum—tolle reatum,
Erige stratum—terge ingratum—pende ducatum.

IV. Other varieties had more than three rhymes in each line.

1. Four rhymes. *Hexametri extrinsicè retrogradi variè colorati.* Sometimes alternate.

[f] From Everhardus. [g] Idem. [h] Idem.

Presto—mihi mesto—vicus gesto—precor esto
Vana—retro suade—me vi sana—tibi trade.
Retro— fœda dato—me tetro—purificato,
Sacris—vota dabo—me macris—assimulabo.

2. Every word in a line rhymed, and the two ends, as in a couplet. *Tripudiantes.*

Se reserant—properant—lacerant—macerant—Katerinam.
Concupiunt—capiunt—rapiunt—cupiuntque ruinam.

3. Every word in one line rhymed with the corresponding words of the other. *Rhythmici retrogradi singulis relati.*

Doctorum—documen—diversorum—superasti,
Multorum—nocumen—tormentorum—tolerasti.

I thought they could go no farther, but there appears to have been another advance, for all the words of both lines in the following verses rhyme together, and they are called *undique relati.*

Plura precatura pura, cura valitura,
Cura mansura, procura jura futura,

V. There were other ingenious fancies in versification.

1. In the *versus immediati* the rhymes adjoined each other.

Si fugis *obscœnas—pœnas*—ternas bara*torum*
Quorum—pres*suræ—duræ*—fuerunt mihi *curæ*.

2. In a variety of these, the *versus immediati decessii*, the end of one rhyming word formed another word which rhymed of course with it.

Rumpas bel*lorum lorum*, vim confert a*morum*
Morum ve*rorum*, *rorum* tu plena po*lorum*.

3. In the *repetorii* every final syllable was the beginning of the next word.

Pra*vi* vi*ten*tur tur*ba*men* mente te*nentes.
J*ure re*tracten*tur tur*gesce*re re*petentes.

4. *Versus capitati* had the beginning of the first line at the end of the second, by the figure epanalepsis.

Fac Katerina pia, precibus pia corda juvari,
Fœdos purgari *fac Katerina pia*.

In this measure is a hymn of Cœlius Sedulius of 110 lines, one couplet is thus:

Sola fuit mulier patuit quâ Janua leto:
Ex quâ vita redit *sola fuit mulier*.

5. The *retrogradi reciproci* repeated the first words of a line at the end of it, with other repetitions and transpositions.

Rectificare rea scis, vis rea rectificare,
Pacificare fera vis, scis fera pacificare.

6. In the *Leonini prosaici* the rhyme was concealed in the middle of a word.

Amoveas feritates, donans *vi*vere *vi*tales,
Nos so*lita*ri fac pro cœlebe *vita.*

7. In the *extrinsicè clausulati singula singulis,* the words of the first line referred to the corresponding words of the second.

Consolare, preme, refove, convertere, deme,
Tristes, bellantes, flentes, reprobos, cruciantes.

with continued rhymes—

Egere, fugere—consere desere—quære medere
Funera munera—prospera propera—vera severa.

8. The words were in pairs, *versus bino verbo clausulati.*

Lugeo, soleris: peto, des: premor, auxiliaris:
Cædor, vivifices: cado, stes: inimicor, amicis.

9. The first word of an hexameter rhymed with the last of a pentameter. *Hexametri adjuncti pentametris extrinsicè retrogradi.*

Delicias tibi scis varias scis tradere dias.
Postulo te venias, das retio *sevitias.*

10. *Pentametri rithmicè retrogradi et interlaqueati.*

Cœlum fac recoli condita vota deo,
Cœlum sterne doli perdita redde reo.

11. *Retrograde* verses, the same backwards and forwards:

Ecce tenet sedes sanas, sedes tenet ecce
Abba suus summus, summus suus Abba.
Odo tenet mulum, madidam mappam tenet Anna.

In the Anthologia are some poems of this kind, entitled Καρκῖνοι στιχοι, or *crab verses*[i]. As

UPON THE TOMB OF DIOMEDES:

*Ἥδη μοι Διὸς ἄρα πηγὴ παρὰ σοὶ, Διομήδη.
Νοσῶ σὺ ὅς ἡ ἴαμα, Ιησõν, σῶσον.—
Σοφὸς ἔγωγε ἤδη ὢν ἄνω, χαρὰ τῶν ἄνω, γελῶ τὰ
Κατω· λέγων ἄν, ὦ ταραχῶν ἄνω, ἤδη ἔγωγε σοφὸς,*

12. *Retrogradi tam sententiâ quem metro.*

Te fore lunaticam dico non, nomino puram:
Nomino tricam non, cœlicolam voco te.

[i] Ed. de Bosch. lib. vi. tit. 3. vol. iii. p. 126.

THE CONTENTS.

INTRODUCTION.

I. HISTORY OF THE SCHOOL OF SALERNO.

II. OF ROBERT DUKE OF NORMANDY.

III. HISTORY OF THE SCHOLA SALERNITANA.

IV. SUBJECT OF THE SCHOLA SALERNITANA.

V. COMMENTATORS AND PRINCIPAL PRINTED EDITIONS.

VI. THE MANUSCRIPTS.

VII. IMITATIONS.

INTRODUCTION.

I. HISTORY OF THE SCHOOL OF SALERNO.

THE city of Salerno, the earliest school in Christian Europe where medicine was professed, taught, and practised, enjoyed every advantage which could be derived from a delicious climate, a spacious harbour, a river, and a fertile and variegated country. Yet Ægidius Corboliensis, a writer of the twelfth century, informs us, that even at that time the air was bad, and afforded exercise to the skill of the physicians. Originally a Roman colony, it experienced the various fortunes of the western empire. Upon the extinction of the dominion of the Goths, it became subject to the eastern empire, was soon after conquered by the Lombards, and, in their political arrangements, it formed part of the dutchy of Benevento. When Charlemagne destroyed the Lombard kingdom of Italy, the dukes of Benevento, who had

assumed the title of prince, formed a barrier against his farther progress towards the south of Italy, and preserved their independence, and their dominions. The subordinate cities and districts within their territories were governed by counts and castaldi, of whom the counts of Salerno were amongst the principal[1].

In the contentions of the Lombard princes, about the middle of the ninth century, the province of Benevento was divided into three sovereignties; the principalities of Benevento and Salerno, and subsequently the county of Capua. Salerno was the largest, and comprehended all the southern parts of Italy, and the metropolis was a great and well fortified city, the seat of the prince, and of an archbishop[2].

In the meanwhile these districts were in an unsettled and unhappy state. All the coasts of Italy were frequently plundered and devastated by the neighbouring Arabians of Sicily, Africa, and Spain; and they occasionally occupied parts of the country.

[1] Giannone, Istoria di Napoli, ed. Haia. 1753, vol. i. p. 387. 431, etc. Antonii Mazza, Urbis Salernitanæ Historia et Antiquitates. In Grævii et Gronovii Antiquitates Ital. tom. ix. part iv.

[2] Gian. vol. i. p. 431.

To these miseries were added the attempts of the emperors of the east to recover their Italian dominions. The dissensions and contests of the Lombard princes themselves were unceasing, and the destructive practice of dividing their dominions amongst their sons had portioned out the country into a vast number of independent states[3].

A country so distracted and weakened was an easy conquest to the Normans. The sons of Tancred of Hauteville arrived in 1035, and were received with kindness by Guimar the fourth, the prince of Salerno. As the allies of the Lombards, they at first attacked only the Greeks and the Arabians. Robert Guiscard, to establish his power by an alliance with the Lombard princes, having divorced his first wife Alverada, married Sicelgaita, the sister of Gisulf the second, who had succeeded his father Guimar. A quarrel, followed by a war, ensued between the brothers-in-law. Robert besieged Salerno, took the city, made Gisulf a prisoner, and possessed himself of the principality, which was thus united to the dukedom of Apulia in 1075. By this and other acquisitions, the Norman power at length extended over the whole of what now constitutes the kingdom of Naples and Sicily. Robert Guiscard was suc-

[3] Gian. vol. i. p. 444.

ceeded in 1085, by his son Ruggiero, with the title of duke of Apulia and Sicily[4].

From its connection with Constantinople and the Saracens, Salerno became the centre of the united learning of the Latins, the Greeks, and the Arabians: and hence it was one of the first cities in Europe where the sciences awoke from the slumber of barbarism. Amongst other arts, it was celebrated very early for the profession of medicine[5]. But as nothing in those dark ages could be accomplished without a miracle, the first fame of Salerno was derived from the extraordinary cures said to have been performed by the relics of saint Archelais. This lady, with two other holy virgins, Thecla and Susanna, suffered martyrdom in the persecution of Diocletian, about the year 293, and their remains were deposited at length in the church of the Benedictine nuns of saint George at Salerno[6].

In an ancient Chronicle, quoted by Mazza, it is said, that the first founders of the school of Salerno were Rabinus Elinus a Jew, Pontus, a Greek, Adala,

[4] Gian. vol. ii. p. 67. 74, etc.

[5] In urbe Psalernitanâ, ubi maximæ medicorem scholæ ab antiquo tempore habentur. Orderic. Vitalis ad an. 1059. Sin dà tempi di papa Giovanni VIII. (pope from 872 to 882.) Gian. vol. ii. p. 124.

[6] Anton. Mazza, Salern. Hist. cap. vi.

a Saracen, and Salernus a Latin: who taught medicine in their respective languages, but at what era is not mentioned [7].

Though medical works had never been wanting in the dark ages, and the works of Hippocrates and Galen were translated into Latin as early as the sixth century [8], yet this art was principally derived from the Arabians, who likewise learned it from the Greeks. After that warlike people had softened into habits of peace and luxury, by the encouragement of their khalifs, and particularly of Almamon, at the beginning of the ninth century, they applied themselves to learning. Many of the Greek writers were translated into Arabic, and the philosophy of Aristotle, and the art of medicine of Hippocrates and Galen became their favourite studies. In their frequent visits to the port of Salerno, the knowledge which they freely communicated was eagerly received there, and diligently cultivated. For many centuries the most able professors of medicine were the higher prelates, and the superior monks [9].

[7] Anton. Mazza, Salern. Hist. cap. ix.

[8] About the year 560 Cassiodorius recommended to his monks, Legite Hippocratem et Galenum Latinâ linguâ conversos. Muratori Antiq. Ital. vol. iii. col. 930.

[9] Subsequently, by the councils of Lateran in 1139, of Tours in 1163, and the decree of Honorius III. in 1216, the clergy

Connected with the city of Salerno by its vicinity, and the similarity of their literary pursuits, was the monastery of mount Casino. This celebrated abbey was founded by saint Benedict himself, in 528, upon a high and rocky mountain, on the site of a temple of Apollo. Here he wrote the rules of his order, and, having presided as abbot for twenty years, there died and was buried[10]. Of all this he informed the poet Dante, when he met with him in Paradise, and lamented the subsequent depravity of his monks—

Quel monte, a cui Cassino è nella costa,
  Fu frequentato già in su la cima
  Dalla gente ingannata, e mal disposta:
Ed io son quel, che su vi portai prima
  Lo nome di colui, che 'n terra addusse
  La verità, che tanto ci sublima:
E tanta grazia sovra me rilusse,
  Ch' io ritrassi le ville circonstanti
  Dall' empio colto, che 'l mondo sedusse.
Questi altri fuochi tutti contemplanti
  Uomini furo accesi di quel caldo,

and monks were prohibited from exercising the professions of advocates and physicians, but they still continued the practice.

[10] Mabillon, Annales ordinis S. Benedicti, vol. i. p. 55, etc.

Che fa nascere i fiori e i frutti santi
Quì è Maccario, qui è Romoaldo:
Quì son li frati miei, che dentro à chiostri
Fermar li piedi, e tennero 'l cor saldo[11].

This monastery partook of the vicissitudes of the south of Italy. Sixty years after its foundation it was totally destroyed by Zoto, the Lombard duke of Benevento; the abbot and monks fled to Rome, and were permitted by Pelagius the second to build a monastery near the Lateran. After an absence of one hundred and thirty years, their original habitation was rebuilt in its primitive splendour[12]. It was afterwards frequently plundered by the Lombard princes, and the Saracens[13]. In 884 it was burned by the Saracens, and saint Bertharius the abbot was slain. The monks escaped to Teano, and from thence to Capua, where they resided for sixty years, when they returned to Casino[14]. Nor were they more secure under the Normans. In 1045, under Rodolf, they attempted to get possession of the place, but were defeated by the monks[15].

[11] Dante, Pardiso, canto xxii. stanza 37.

[12] Mabillon, vol. i. Gian. vol. i. p. 254.

[13] Ibid. vol. ii. p. 645. 670.; vol. v. p. 170. etc.

[14] Ibid. vol. iii. p. 250, 481. Chron. Cass. de vita Abbatis Desiderii, p. 413.

[15] Ibid. vol. iv. p. 469.

Notwithstanding these misfortunes, the monastery increased in riches, power, and dignity. It was considered as the head and origin of the Benedictine order [16]. By the benefactions of princes its revenues were enormous, and the buildings magnificent. A new church was consecrated by Alexander the second attended by all the princes of Italy. It was invested with extraordinary privileges, was exempted from episcopal jurisdiction, and was subject only to the pope. The monks elected their own abbot, who was consecrated by the pope in person, and enjoyed the precedence over all other abbots.—Excommunication *de facto* was the penalty for any invasion of their possessions. This abbey gave popes, cardinals, and bishops to Holy church, and when it was thought meritorious to desert the active duties of life for the indolence of the cloister, several princes retired to it, as Carloman elder brother of Pepin, Ratchis king of the Lombards, his wife Tasia, and her daughter Ratrudis [17].

However the institution of the Benedictine order

[16] Totius fons religionis et origo. Mab. vol. ii. p. 223.

[17] Græv. vol. x. part. i. p. 214. Murat. Script. Ital. vol. iv. p. 174. Mabil. vol. v. p. 34.; vol. ii. p. 115.; vol. iv. p. 420. 745.; vol. v. 170. Gian. vol. ii. p. 71.; vol. i. p. 368.; vol. ii. p. 70. 131. 147. In 747 and 750.

might afterwards degenerate, it was founded upon rational and enlightened principles. Besides their religious duties, the monks were enjoined to apply themselves to science and general literature, and to engage the services of the most learned men by liberal salaries[18]. These injunctions were executed with diligence and spirit. In the eleventh century this monastery took the lead in the progress of learning. The philosophy of Aristotle, the scholastic theology, profane and sacred learning were cultivated; and treatises upon music, logic, astronomy, and other sciences, were written by the monks. Many of the classics, as Tacitus, Homer, Cicero de Natura Deorum, Terence, Horace, the Fasti of Ovid, Seneca, Virgil, and Theocritus, Josephus, Jornandes, and Gregory of Tours, were transcribed by order of the abbot Desiderius[19], and the service of the church was performed both in Greek and

[18] Jubebantur ut literarum studiis operam darent, et in omnibus præclaris disciplinis, ad statum monasticum pertinentibus, amplissimâ mercede conductis ad hoc doctissimis et præstantissimis quibuscumque viris, suas omnes erudiri et nobilitare studerent. Ugonius, De dignitate ac præstantiâ reipublicæ Casinensis, in Græv. et Burman. Thesaur. vol. ix. pars i. p. 323. a. b.

[19] Giannone, lib. x. cap. ii. sect. 2.; vol. ii. p. 112. 118, from the Chron. Cass. lib. iii. cap. lxiii. p. 473.

Latin[20]. They were equally familiar with the writings of the Arabians, and the art of medicine engaged their particular attention[21]. The Chronicon Casinense[22], written by Leo, cardinal bishop of Ostia, in the eleventh century, and Peter Diaconus, both monks of Casino, have given us catalogues of eminent men who flourished here. Of these, the abbot Bertharius was of the royal family of France, and was murdered by the Saracens, and amongst other learned works, wrote two books upon medicine. Alfanus the second, elected abbot in 1057, was a philosopher, a musician, a theologian, an orator, and a poet, wrote medical books upon the union of the soul and body, and upon the four humours. Another abbot, Desiderius, afterwards pope Victor the third in 1085, was a learned man and a skilful physician, and furnished the library of the

[20] Mabil. vol. ii. p. 55. Muratori. Script. Ital. vol. iv. p. 309.

[21] Peter Diaconus.

[22] Chronicon S. Monasterii Casinensis, auctore Leone, cardinali episcopo Ostiensi, continuatore Petro Diacono, ejusdem cœnobii monachis. Leo comprehends from the foundation to 1087. Peter Diaconus from thence to 1138. He died in 1140. There is another work of Peter, De viris illustribus Casinensibus, with Mari's notes. Græv. et Burman. ibid. p. 329.

monastery with many books[23]. Amongst these were the Institute and Novels of Justinian, the Pandects not having yet been discovered at Amalfi[24].

Such progress had the sciences made at Salerno, and in the monastery of mount Casino, when the arrival of Constantine the African commenced a new era of learning and fame. This celebrated man was born at Carthage. After thirty-nine years spent in study at Bagdad, and in travel, he returned to his native country master of all the learning then current in the world, and particularly of medicine. His talents excited the jealousy of his rivals, he was obliged to fly, and took refuge at Salerno in 1060. He was discovered by the brother of the khalif of Babylon in Egypt, who happened to be in that city, and who recommended him to Robert Guiscard. By this prince he was patronised, and made his secretary. Having been converted to Christianity he became a monk, and retired to the monastery of mount Casino, about the year 1075, when Desiderius was the abbot. He died in 1087; by his wonderful cures, the multitude of books he wrote, and the

[23] Chron. Cass. lib. iii. cap. vii. lxiii.; lib. i. cap. xxxiii. Pet. Diac. De viris ill. cap. xii. xix.

[24] Gian. vol. ii. p. 112. 118.; lib. x. cap. ii. Leo. p. 413. Vita Desiderii.

number and fame of his scholars, having raised the reputation of the school of Salerno to the greatest height. Some of his works have been printed, and others remain in manuscript [25].

The names of few of his disciples have been recorded. We find mention, however, of Atto, chaplain to the empress Agnes, who translated the works of his master from various languages into Latin [26]. Another, John, the physician, an eloquent and learned man, who published a book of Aphorisms, and died at Naples, where he deposited the books written by his master. Gariopontus seems likewise to have been a contemporary [27].

It may not be uninteresting to ascertain the other celebrated physicians of Salerno in the twelfth century, and soon after the time when the Schola Salerni was written. The earliest whose name occurs is Nicholaus, who, amongst other works, wrote a book, still extant, entitled Antidotarium, upon medi-

[25] Constantini Africani Opera. Basil. apud Hen. Peter. 1539.—Bib. Bod. His history appears originally in the Chron. Casin. lib. iii. cap. xxxv. and Peter Diaconus, de Vir. Cas. cap. xxiii. From thence in Murat. Ant. Ital. vol. iii. diss. xliv. p. 934. Gian. vol. ii. p. 123. Fabric. Bib. Græc. vol. xiii. p. 123. Bib. Med. Latin, vol. i. p. 1192, etc.

[26] P. Diac. De viris ill. cap. xxix.

[27] Moreau. Prolegom. p. 11.

cines, which was thought to have been the summit of medical knowledge. It was commented upon by John Platearius, in the middle of the twelfth century, and many other writers[28]. Musandinus wrote upon Diet, Maurus upon Urine and Phlebotomy. The specific works of John Castalius, Matthew Solomon, and Richardus Senior, are not enumerated. There were other learned men who studied medicine at Salerno in that century, but removed to other places, such as saint Bruno, bishop of Signia, afterwards abbot of Casino, again bishop, and who died in 1126; Romualdus the second, archbishop of Salerno from 1157 to 1181, who attended William king of Sicily as his physician in 1127; Saladinus Asculanus, physician to the prince of Tarentum in 1163[29].

Nor was the healing art confined to men only, there were many of the fair sex who were celebrated for their medical skill. The time when most of them flourished is uncertain, but probably in the eleventh, twelfth, and thirteenth centuries. Ordericus Vitalis speaks of a woman unequalled in

[28] Antidotarium Nicholai cum Expositione J. Platearii. Venet. 1589.

[29] Ægidius Corboliensis, vide post. Peter Diaconus, Mazza, etc.

medicine in 1059[30]. Abella wrote a poem in two books, De Atrabile et de Naturâ Seminis Humani. Mercuriadis composed books, De Crisibus, de Febre Pestilenti, de Curatione Vulnerum, de Unguentis. Rebecca, a work De Febribus, de Urinis, et de Embryone. Trotta or Trottula's book De Mulierum Passionibus ante, in, et post, partum, is allowed to be a forgery. Sentia Guerna lectured in medicine, and Constantia Calenda received the honour of the doctorate[31].

It would be tedious to mention all the learned men who studied physic at Salerno after the twelfth century, of whom Mazza has given a long catalogue. From these we may however except John de Procida, a nobleman and physician of Salerno, the friend and physician of Manfred king of Sicily, and the author and adviser of the Sicilian Vespers.

When the Regimen Sanitatis was written, the professors contented themselves with the humble title of the School of Salerno. By the privileges of subsequent sovereigns it was gradually constituted a

[30] Robertus Mala-Corona Physicæ scientiam tam copiosè habuit, ut in urbe Psalernitanâ, ubi maximæ medicorum scholæ ab antiquo tempore habentur, neminem in medicinali arte, præter quandam sapientem mulierem, sibi parem inveniret. Orderic. Vital. Eccl. Hist. lib. iii. ad annum 1057.

[31] Ægidius Corbol.; Diaconus; Mazza, etc.

regular university. Ruggiero king of Sicily, about the year 1137, enacted a law, that all who designed to practise medicine should be examined and approved by his officials and judges, under the penalty of the confiscation of all their goods. By officials it is supposed that the physicians of Salerno were understood, as he had lately given great privileges to that city. The emperor Frederic the second, having established likewise an university at Naples, published edicts for its government, which were finally promulgated in 1231. The study of physic, and lectures in that art, were restrained to those two universities. Students were to apply themselves to logic for three years before they commenced the study of medicine, which they were to pursue for five years. Nor were they then admitted till they had practised for one year under an expert physician. After a public examination the university of Salerno had full power to grant a license to practise, that of Naples could only certify the sufficiency of the candidate to the king, or his chancellor, who granted the licence. The names of doctor and master were not then known as specific titles of honour, but were used in their original significations, for teachers, or persons skilled in their art. The licenced practitioners took an oath to observe the regulations respecting medicines, to inform the court if apothe-

caries did not prepare their drugs properly, and to give advice to the poor gratis. Every physician was to visit his patient at least twice a day, and once in the night if necessary, and was not to receive for his attendance more than half a golden tarena[32] daily, or, if called out of the city, three tarenæ and his expences, or four tarenæ to provide himself. He was not to undertake to cure a disorder for a specific sum, or to keep an apothecary's shop, or to be in partnership with an apothecary. Surgeons were to study for one year, and to be perfect in anatomy before they were admitted to practise. Apothecaries were to take an oath to compound their medicines according to the forms prescribed, and for a fixed price, which for simple drugs was three tarenæ an ounce. Such were the regulations of the emperor Frederic[33]. The three professions appear to have

[32] A gold coin which weighed twenty grains, and would now be worth four shillings and twopence. Quâlibet unciâ computatâ pro quinque florenis, et quolibet floreno pro sex tarenis, et quâlibet tarenâ pro duobus Carolinis, et quolibet Carolino pro decem granis. Ducange.

[33] Giannone, vol. ii. p. 387. The constitutions are in many collections, the last is F. Pauli Canciani Barbarorum Leges Antiqui, 3 vols. fol. Venice, 1781, in vol. i. p. 367. See the Epistles of Peter de Vineis, Frederici chancellar, lib. iii. epist. 10, 11. 13. The constitution is entitled De Probabili Experientiâ Medicorum.

been kept distinct as early as the time of Avenzoar, who flourished at Seville in 980, or even in the time of Celsus[34].

These constitutions, and the privileges of the university of Salerno, were confirmed and extended by other princes, and were in force in modern times. They are the most ancient medical statutes in Europe, and are curious in showing the state of the medical professions in those early times. When fully established, the university consisted of ten doctors, of whom the eldest had the title of prior. Their common seal bore the image of saint Matthew, their patron saint, whose body had been given to them by Robert Guiscard[35], and the inscription of CIVITAS HIPPOCRATIS. Students were admitted to the doctorate by the solemn form of having a book put into their hands, a ring on their fingers, a crown of laurel on their heads, and a kiss on their cheeks[36].

The medical science of the Arabians, thus introduced into Salerno, was in substance that of the Greeks, from whom it was derived. In the theory

[34] Freind, Historia Medicinæ, edit. Paris, p. 253. Le Clerc, Hist. Med. p. 334.

[35] Leo. Ast. lib. iii. cap. xlv. p. 461.

[36] Anton. Mazza, cap. ix. Freind, Hist. Med.

and cure of diseases they followed the opinions of Hippocrates and Galen: not indeed in their native simplicity, but often corrupted by their own vain and fanciful inventions, by the superstitions of astrology, and the follies of alchemy[37]. Yet it is admitted that the modern science of medicine owes much to their improvements. They greatly extended the Materia Medica by the introduction of many efficacious remedies. They added to the list of medical plants. The first, but very gradual, introduction of chemistry into medicine is wholly theirs[38], and many of their formulæ of compound medicines still retain a place in modern dispensatories. In many things of practice they ventured to differ from their masters, as in less copious bleedings, in milder purgatives, in substituting sugar for honey in their syrups, and they first gratified the eyes and the taste of their patients by clothing their prescriptions in gold and silver leaf; a luxury which continued till within a few years.

[37] Freind, p. 479. Gian. vol. ii. p. 119. sect. 3.

[38] Rhazes is the first medical writer who mentions chemical medicines, and the mode of preparing them. He died in 932. All the chemistry that is to be found in Greek writers relates to the fusion, or transmutation of metals. Freind, p. 213.

II. OF ROBERT DUKE OF NORMANDY.

Such was the situation of the country, and the state of medical science at Salerno, when Robert duke of Normandy, the eldest son of William the Conqueror, having mortgaged his dukedom for ten thousand marks to his brother William Rufus, set out upon his expedition to Palestine. This army of the crusaders, which consisted of Britons, Normans, and French, was conducted principally by Hugh the Great count of Vermandois, the duke of Normandy, Robert count of Flanders, Stephen count of Chartres and Blois, Eustace count of Bologne, and Odo bishop of Bayeux. Whilst Godfrey of Bouillon with his companions marched through Hungary, this division left France, in September 1096, and crossed the Alps into Italy. At Lucca they received the benediction of the pope, visited the tombs of the apostles at Rome, and repaired to Salerno, the metropolis of the Norman dutchy of Apulia. Robert of Normandy was nearly related to the reigning family. Ruggiero, the duke, had married Adela, Robert's first cousin, the daughter of Robert le Frison, who was brother to Matilda, the wife of William the Conqueror. The season was too far advanced to proceed safely by sea to the coast of

Epirus. The impetuosity, however, of the counts of Vermandois and Flanders impelled them to brave the dangers of the sea, and to pass over with their troops. The duke of Normandy, and the counts of Chartres and Bologne, passed the winter at Salerno. In the April following they proceeded on their expedition from the ports of Apulia [39]. In their way to Bari they visited the monastery of mount Casino, to recommend themselves to the prayers of the monks, and the protection of saint Benedict [40]. From hence they sailed over to Durazzo, arrived at Constantinople, and joined the armies of the crusaders at the siege of Nice.

It is unnecessary to relate here the prodigies of valour performed by duke Robert in Palestine. After the conquest of the holy city, the victory at Ascalon, the election of Godfrey, and the establishment of the kingdom of Jerusalem, the greater part of the crusaders returned home, crowned with glory,

[39] Gesta Francorum Expugnantium Hierosol. Anon. 2. in Bongars, vol. i. p. 562. sect. 4. Mat. Paris, Lond. 1684, à Watts, p. 24. Isti omnes (Robertus, etc.) in Apulia et Calabria, circa hyemis ingruentis initium, nivium et glaciorum vitantes incommoda, expectabant, donec felicior aura arrideret.

[40] Pet. Diaconus, lib. iv. cap. ii. p. 498. Mabillon, vol. v. p. 238.

and exhausted by their labours. The duke of Normandy and the count of Flanders, by the way of Constantinople, returned into Apulia in September, 1099. Robert was received by his countrymen and relations, Ruggiero count of Sicily, and his nephew Ruggiero duke of Apulia, with the cordiality and honours due to the successful champions of the cross, and in a round of festivities they forgot the sufferings of their Christian warfare. Robert was vanquished by the charms of Sybilla, the daughter of Geoffrey count of Conversano, the nephew of Robert Guiscard. She was a lady of great beauty, elegant manners, and superior understanding. At a subsequent period, after their return to Normandy, she was said to have conducted the affairs of the dutchy, during his temporary absences, with more judgment than her imprudent husband. He had a son by her named William, who became count of Flanders. Yet she appears to have fallen early a sacrifice to the envy and factiousness of some Norman ladies of nobility. Upon this marriage, from his father-in-law and other friends, Robert received a large treasure to enable him to redeem his dominions[42].

[42] As our general historians give little account of this marriage, and the lady, I extract the following passages from the original historians. See Gesta Francorum in Bongarsius's

Besides visiting his Norman friends, a principal object in Robert's return to Italy was to consult the physicians of Salerno for a wound which he had received in his right arm from an arrow supposed to have been poisoned, and which had degenerated into

collection, vol. i. p. 578. sect. 32. Albertus Aquensis, lib. vi. cap. liii. liv. Ordericus Vitalis, in Duchesne's Gesta Normannorum, p. 780. In anno 1100, consules (comites Robertus, etc.) cum suis reciperunt se, et à Normannis in Italia amicabilitèr suscepti sunt. Rogerius Siciliæ comes, ejusque nepos Rogerius, Apuliæ dux, atque Goiffredus de Conversano, nepos Guiscardi ducis, aliique compatriotæ seu cognati eorum, salvo reditu gavisi sunt, et fatigatos pro Christo in multis agonibus pugiles lætificare conati sunt. Tunc ibi Rodbertus, Normanniæ dux, generosam virginem adamavit Sibyllam, Goiffredi de Conversanâ filiam, desponsavit, et secum in Neustriam adduxit. —A suo socero, qui Dominus Brundusii erat, et ab aliis amicis, copiam auri et argenti, rerumque preciosarum, obtinuit: ex quorum donis ingentem pecuniam accumulavit, quam reddere creditori, ut suum ducatum quietè reciperet, providè destinavit Will. Gemetricensis Hist. Norman. lib. viii. cap. xiv. p. 299. In Duchesne Gesta Normannorum, and Cambden's collection, p. 672. Sibyllam, sororem Willielmi comitis Conversanæ—Fuit prædicta comitissa pulcrâ facie, honestis moribus, sapientiâ prædita, et aliquando, absente duce, ipsa melius per se negotia provinciæ, tam privata quam publica, disponebat quam ipse facerat si adesset. Vixit autem in Normannia parvo tempore, invidiâ et factione quarundam nobilium fœminarum decepta.

a deep ulcer, called a fistula[43]. The story that the poison was sucked out by his affectionate wife during his sleep, is probably one of the romantic tales of that romantic period, and has been told of other heroes. That his cure was owing to the skill of the doctors of Salerno is more probable. Amidst the hospitality of his countrymen, the luxuries of Italy, and the endearments of his bride, Robert wasted near a year, and by this delay he lost the crown of England, and ended a brave but imprudent life in a captivity of eight and twenty years[44].

III. HISTORY OF THE SCHOLA SALERNITANA.

It is the received opinion that during Robert's continuance in Italy, or soon after, this poem, the *Regimen Sanitatis Salernitanum*, was composed, for the preservation of his health, by the physicians of Salerno[45]. The name, indeed, of the king of England, to whom it is dedicated, is not mentioned

[43] Auctor Chronici Normannorum, à Moreau laudatus in Proleg. p. 17. Gian. lib. x. cap. ii. sect. 3. p. 125.

[44] Ordericus Vitalis, etc.

[45] Gian. vol. ii. p. 125. lib. x. cap. ii. sect. 3. Muratori, Antiq. Ital. vol. iii. dissert. xliv. col. 935. Moreau Proleg. p. 17. etc. etc.

in the poem itself, or by the original commentator, Arnaldus de Villâ Novâ. But the authority of Giannone, the historian of Naples, probably founded upon original documents, is sufficient to establish the fact, which is confirmed by many other circumstances.

1. That the poem was written as early as the end of the eleventh century is evident from its being referred to and imitated by Ægidius Corboliensis, in the middle of the twelfth century, and the early imitations of it by the universities of Paris and Montpelier.

2. No other king of England was so connected with Salerno. Richard the first, indeed, was there in his way to Palæstine, in 1190, but this was at too late a period. Muratori, after stating the general opinion, that it was Robert of Normandy, expresses some doubts of it, and supposes that it was Edward the Confessor, for which he gives two reasons, both equally frivolous. The first is, that the school of Salerno was famous for medical science in his reign. But this proves nothing, since it was equally celebrated both before and after that time. Secondly, that Robert of Normandy was never king of England. This is as futile: he had a just hereditary right to his throne of England, and under every title was the lawful successor of William Rufus.

He was king *de jure*, if not *de facto*. And it is plain from the ancient writers that he was so styled and considered[46]. Peter Diaconus, whose work was taken from the records of the abbey of mount Casino, expressly calls him king of England, *Rodbertus rex Anglorum*, and relates, that he sent ambassadors to the monastery, with the present of a golden cup to saint Benedict, requesting the monks to pray for the good estate of *his kingdom*[47].

3. There is the internal evidence arising from the recipè for the cure of a fistula, the only prescription of a very professional nature contained in the poem, and for which it would be difficult to assign a reason unless it were written for the use of a person who laboured under that complaint.

In some of the copies of the Regimen Sanitatis it is dedicated to a king of France:

[46] Pagi in Ann. Baron. vol. vi. p. 298, follows Muratori, without assigning any reasons.

[47] Regnum Angliæ ipsi Roberto duci contingebat, tam jure naturæ, quam regni consuetudine. Bernardus Thesaurarius. In Muratori, vol. vii. cap. lxxxi. p. 728.—His porrô diebus Rodbertus rex Anglorum legatos ad hoc monasterium direxit, petens ut pro se atque pro statu regni sui domini clementiam exorarent, calicemque aureum, quantitatis non modicæ, beato Benedicto per eos dirigere studuit. Pet. Diaconus, lib. iv. cap. lxiii. p. 529.

Francorum Regi scripsit Schola tota Salerni.

This is said to have been Charlemagne, and that he founded the school of Salerno. That opinion is manifestly erroneous. As a mere seminary of medicine it was in existence before the time of Charlemagne, and it was not constituted an university till long after. The city, besides, was never in his power, but resisted his authority [48]. The oldest, the best, and indeed the great majority of copies, both manuscript and printed, have *Anglorum regi*, and the other reading is evidently supposititious. This fraudulent alteration of the dedication, from the king of England to Charlemagne, and the assertion that it was presented to him after he had *conquered* the Saracens at Ronçevaux, betrays its origin [49]. That mean spirit of envy, too often found amongst even superior Frenchmen, could not bear that so popular a poem should be connected with an English monarch, and the attributing a victory to Charlemagne at the battle of Ronçevaux is a ridiculous gasconade, of which the falsehood has been proclaimed to all Europe by the trumpet of Ariosto.

This poem, which is entitled in the oldest edi-

[48] Giannone, vol. i. p. 390; vol. ii. p. 122.

[49] Tempore quo idem rex Saracenos devicit in Runcivalle.

tions, Regimen Sanitatis Salernitanum, or Flos Medicinæ, though written in the name of the whole School of Salerno, is usually attributed to John de Milano. His name is affixed to it in many manuscripts, one as old as 1418[50], but whether it occurs in any which are antecedent to the fifteenth century is doubtful, nor is it to be found in the earliest printed editions. Arnaldus de Villâ Novâ, the first commentator on the work, and who died in 1363, states only that it was published by the doctors of Salerno. The name of John de Milano does not appear in the catalogues of the learned men of that university, in the Chronicle of Casino, or the Continuation by Peter Diaconus. Nor is he mentioned by Ægidius Corboliensis, who enumerates the most celebrated physicians of that place at that period. Yet that it should be so generally ascribed, in later times, to a person whose very name is not elsewhere to be found, unless it were known from undisputed and undeviating tradition, and ancient authorities, it is difficult to conceive.

Who he was, where he lived, or what share he had in the poem, are equally unknown. There was indeed a John, a monk of mount Casino, said

[50] Codex Tullovianus, and Codex Altorfianus vel Trewianus. See Catalogue of MSS.

by Peter Diaconus to have been a learned and eloquent physician, a disciple of Constantine, and to have flourished in 1075, who *may* be the person[51]. He quitted his monastery, and died at Naples, where he deposited the works of Constantine. The time and the other circumstances do not disagree, but Peter Diaconus does not mention his surname, and though he speaks of a medical book of Aphorisms written by him, he says nothing there, or anywhere else, of the Schola Salerni. The evidence in his favour is therefore very slight.

IV. SUBJECT OF THE SCHOLA SALERNITANA.

From the state of medicine at the time the poem was written, it is evident from what sources its precepts must have been derived. The industry of commentators has traced every doctrine to its Greek, Latin, or Arabian origin. In the work itself, Hippocrates, Galen, and Pliny, are expressly quoted: but the author was principally indebted to the poem De Virtutibus Herbarum, which was composed by Odo, or Odobanus, a physician in the dark ages, in

[51] De viris illust. Casinens, cap. 35.

the name of Æmilius Macer, a Roman poet, the contemporary of Virgil, Ovid, and Tibullus, and who wrote upon similar subjects, but whose works have perished[52]. From this poem much of what relates to plants is taken. Above sixteen articles, containing about forty lines, are borrowed from it verbatim et literatim. Other lines are occasionally introduced, together with the substance of other parts.

Though much of this work, derived from the fanciful doctrines of the Arabian physicians, is now become obsolete, on account of the more extensive knowledge of modern times, and though many of the virtues attributed to meats, drinks, and herbs, are imaginary, yet it is but justice to observe, that the greater part of the general rules, being founded in good sense and experience, are truly excellent, are calculated for all ages and climates, and form an useful compendium of practical directions for securing a sound mind in a sound body.

The professed object of a poem, which was not designed for physicians, but for an unlearned sove-

[52] Fabric. Med. et inf. Latin, etc. It is entitled Macer de Virtutibus Herbarum. I have used Ranzovius's edition, Lipsiæ, 1590. Scaliger says of him, neque poeta, neque bonus medicus, neque sincerus versificator.

reign, and for general use, was rather the preservation of health than the cure of diseases. It does not enter, therefore, into any abstruse discussions, and what relates to *theory* only, is confined to a superficial description of the anatomy of the body, in stating merely the number of the bones, the teeth, and the veins; and in treating more at large the four humours, which were of great importance in the ancient medicine, were held to be the great storehouses of the human fabric, and to form the great characteristics of the constitution.

The means prescribed for the *preservation of health,* consist in the due observation of the six non-naturals[53], air, food, exercise, sleep, the excretions, and the passions. To these heads may be reduced the various rules, of living in a salubrious air, and observing the changeful seasons: the minute detail of all kinds of meat and drink, and the qualities of herbs, which constitute the great bulk of the poem: frequent exercise and ablutions: avoiding sleep at improper times, not neglecting the calls of nature, and avoiding care, and all other violent agitations of the mind.

For the *cure of diseases* a general remedy is

[53] Strangely so called because they are *external,* and not parts of the *natural* body.

recommended in cheerfulness, rest, and temperance: and diet is asserted to be more important than medicine. The diseases treated of are only the common affections, which scarcely require the aid of a physician; such as colds, coughs, surfeits, colics, worms, the swelling of the glands, trifling injuries to the teeth, the sight, and the hearing; and there are many antidotes against poison, the constant subject of apprehension to our ignorant, and therefore suspicious, ancestors. The medicines recommended are of the simplest nature, the common food of the kitchen, and the produce of the herb garden. The only composition which is of a more dispensatorial form, is the application for the cure of a fistula, evidently suggested by the disease of duke Robert, and which is compounded of chemical ingredients, arsenic, sulphur, lime, and soap. The very ample directions relating to bleeding, must be referred to the prevalence of that practice upon all occasions, and amongst all orders of people.

The style is of course somewhat barbarous, and the inaccuracies have probably been multiplied by the mistakes of transcribers. In many places the grammar can hardly defend itself. The *ανακόλουθια* and change of person are frequent. The conjunctions, and other particles, are sometimes deficient, and at others redundant. The arrange-

ment in general is not immethodical, though some few lines seem misplaced.

In the versification, the quantity of syllables, and even the accent, are frequently disregarded. Many lines are without rhyme, such as some which are transcribed from Macer. The rhyme is usually correct, though sometimes only the final vowels correspond, and the accent, in reading, must be transferred to the last syllable. Usually the ends of two or more lines rhyme together, sometimes the middle with the end, at others both the middle and end of one line with the corresponding parts of the next.

V. COMMENTATORS, AND PRINCIPAL PRINTED EDITIONS.

A poem upon a subject so generally interesting, free from technical abstruseness, and conveyed in a pleasing and popular form, was soon circulated throughout Europe. It became a manual for those who were not regularly initiated into medical science, it was the institute of the student, and the text-book for the learned professors. Copies were multiplied, and upon the invention of printing it was committed to the press as early as the year 1480. It was repeat-

edly republished in most of the cities of Europe, translated into every language, and illustrated by voluminous comments. In the various hands through which it passed, the text was subjected to many alterations, to omissions, additions, and corruptions, from illiterate or careless copyists, and still more from learned and presumptuous critics[54].

The earliest commentator was Arnaldus de Villâ Novâ, one of the most celebrated men of the thirteenth century, as a physician, a chemist, an astrologer, and a divine. By his own account he was born at Milan, the year of his birth is uncertain. After studying at Paris and Montpelier, he visited the academies of Italy, and the Arabian schools in Spain, and was familiar with the Hebrew, the Arabic, and the Greek languages. Finally he established himself at Barcelona, whence he was styled Catalanus. He was the pupil of Peter de Apono, a celebrated divine, and the friend of Raymond Lully. In 1276, he cured Pope Innocent the fifth of the plague, by his famous tincture of gold. He was in great favour with James the second, king of Arragon, who employed him in 1309 in a negotia-

[54] See the catalogue of printed editions—of which I have described one hundred and sixty. See there specimens of various translations.

tion with the pope, relating to his claim to the title of king of Jerusalem. As a great master in theology he held a public disputation at Bourdeaux, with Martin de Athera, a Dominican friar, in the presence of Clement the fifth. His opinions in divinity were published in France and Spain, and accorded with those of Peter de Apono: but having treated the monks and the mass with too great freedom, the clergy become his enemies. His tenets were condemned as heretical, by the faculty of theology at Paris in 1309, and by the inquisition at Arragon in 1317, and many of his works are inserted in the Index Expurgatorius. The propositions which were censured, amongst others, were these: that the devil had caused the whole Christian people to deviate from the truth, and had left only the skin of religion, and the faith of devils—that the monks corrupt the Christian doctrines, are without Christian charity, and will all be damned—that masses for the dead are ineffectual, and that works of mercy are more acceptable to God than the sacrifice of the altar [55]. When his master Peter de Apono was prosecuted by the inquisition, he fled for protection to Frederic of Arragon, king of Sicily, the brother of

[55] Eymeric. Directorium Inquisitorium. Venice, 1607, p. 265, etc. In p. 316, is a catalogue of his forbidden works.

king James. To gratify his new patron he wrote his Commentary upon the Schola Salerni, which poem was justly esteemed as an honour to the kingdoms of Naples and Sicily. It has been said, that he was sent by Frederic to cure the pope, and died upon the voyage. The time of his death seems to have been in or before the year 1313, for in that year, in the council of Vienna, pope Clement the fifth wrote circular letters to inform all persons who might have it in their possession, to produce his book De Praxi Medicâ, which Arnald had promised to send him, but had died in the meanwhile. His works in medicine, chemistry, alchemy, astrology, and divinity, are very numerous. They were first collected and printed at Leyden in 1504, at Venice in 1505 in folio, and afterwards, after some intermediate editions, more correctly at Basil in 1585. In some of his works he styles himself Domini Papæ Physicus, and Boniface the eighth was accused of heresy for approving of his writings. The following works relating to the same subjects with the Schola Salerni may be mentioned. His treatise *de Conservatione Corporis,* dedicated to king Frederic, was frequently printed with his comment on the Schola Salerni. Another work, entitled *Regimen Sanitatis,* was dedicated to the king of Arragon, James the second, and was often printed; but at length Mag-

ninus, or Magnus, a physician of Milan, having made some additions and alterations, put his own name to it, and it has since been attributed to him. There is a work of Arnaldus, *De Conservandâ Juventute, et Retardandâ Senectute,* and another *de Regimine Castra Sequentium,* of the same class[56].

Villa Nova's commentary is succinct, clear, and to the purpose. It well explains the precepts according to the system of physic then received, and confirms them by the authorities of Aristotle, Hippocrates, Galen, Avicenna, Rases, Averroes, and other eminent writers, who were the genuine sources from whence they were derived. From its first appearance this commentary always accompanied the text, and it was printed with it in the earliest editions. The fame of Arnald was inseparably connected with that of the poem, which was even sometimes attributed to him. Though subsequent editions may have refined the language, and multiplied authorities and illustrations, the original work of Villa Nova

[56] Arnaldi vita â Campegio, prefixed to his works. Basil, 1585. Fabric. Bib. Med. Lat. vol. i. p. 358. Freind's Hist. Med. Shaw's Notes to Boerhaave's Chemistry. Bibliotheca Hispana â Nicholao Antonio Hispalensi, 1788, vol. ii. p. 112. Niceron, Memoires des Hommes illustres, vol. xxxiv. p. 8.

For Magninus, or Magnus's, plagiarism, see Arnaldi Opera, Lugd. 1509, folio 59.

has served as the basis, and has supplied the most valuable part of their commentaries [58].

The next commentators were John Curio and James Crellius, two physicians of Erford in Germany. The earliest edition of their work was printed at Frankfort in 1538. In the dedication to that of 1545, they profess to have altered and amended the text, and to have restored the verses to correct prosody, except where the rhyme restrained them. Their commentary is little more than a paraphrase of that of Villa Nova, of which they say they have polished the rude language, amended the errors, purged it from barbarisms, corrected the quotations, turned them into better Latin, retrenched superfluities, supplied omissions, rejected absurdities, and replaced them by sounder doctrines. In 1556, Curio alone published a new edition, in which he retained the same text, added an old German translation, and a commentary, which is a fuller paraphrase of Villa Nova's, with many additions. From this time the original commentary was superseded, and this paraphrase was substituted in its place, with few or no alterations: but the name of Villa Nova was still retained.

Renatus Moreau, a physician of Paris, began a more enlarged edition, of which a part was published

[57] See after, a specimen of his commentary.

in 1625, dedicated to cardinal Richlieu. He reduced the text of the poem, which is mostly that of Curio and Crellius, into a new method, added many verses from manuscripts, illustrated it by the commentary of Villa Nova as reformed by Curio, Crellius, and Constanson[58], and his own copious animadversions. It was his object to render it a perfect treatise of medicine, and he divides it into three parts, *the prophylactic*, *the therapeutic*, and *the semiotic*. The first includes the six non-naturals: the second, medicine in general, and the cure of particular diseases: the third, the signs of health. For this purpose, what is wanting in the text, or the preceding commentaries, is supplied by his own animadversions, which, under some heads, are extremely long[59]. But he has published only a part of his plan, comprehending only the two first heads of the prophylactic division; air and food.

The last and most usual edition is that of Zacharius Sylvius, a physician of Rotterdam, of which the dedication is dated in 1648. The text is nearly in the same order in which it was originally published,

[58] I have never seen any edition by Constanson, but from what appears of it in Moreau, I believe he made but little alteration either in the text or comments.

[59] The animadversion on air, for instance, occupies above sixty close printed pages.

corrected by that of Curio. The commentary is that of Villa Nova as it was reformed by Curio. Moreau's additions to the text, and his animadversions, are omitted, though the editor professes to have used that edition. This has often been reprinted, and constitutes what may be considered as the *editio recepta.*

Of editions printed without the commentary, in which any remarkable alterations were made in the text, I know of two only.

John Francis Lombard endeavoured to give the poem a more classical form, and by discarding rhyme, and changing some of the language, to reduce it to correct prosody. It was first published in 1566, at the end of a synopsis of writers upon the baths and wonders of Puteoli[60]. The following are some extracts from it—it commences:

> Anglorum Regi scribit schola tota Salerni.
> Si vis incolumem, et sanam traducere vitam,
> Curas tolle graves, motus ferventis et iræ,
> Parce mero, sit cœna brevis tibi, surge parumpèr

[60] Jo. Francisci Lombardi, eorum quæ de balneis aliisque miraculis Puteolanis scripta sunt synopsis. In calce tria opera medica. Venice, 1566. This seems to be a second edition. Printed again in Italia Illustrata. Frank. 1600. And in Burman. Thesaur. Antiq. Ital. vol. ix. part iv.

Post epulas, mediæ somnumque propelle diei:
Comprime vesicæ paritèr nec pondera ventris.
Hæc si servabis per sæcula plurima vives.
Si desint medici hos canones servare memento,
Præstantis medici poterunt qui munere fungi.
Mens sit læta, quies, mediocris regula victûs.

——————— Post balnea sumpta, calore
Membra fove, haud studeas post prandia: frigidus et si
Fortè eris, haud subitò, paulatim at sume calorem.

Post pisces nux una juvat, nocet altera, mors est
Tertia: divinet qui vult ænigma poetæ [61].

Dic homo cur moritur cui salvia crescit in horto?—
Nullus hortus contra letum medicamina præstat.
Salvia confortat nervos, manuumque tremorem
Tollit, ope ipsius fugit illicò febris acuta.

It concludes,

Hæc sunt quæ scripsit Regi Schola docta Salerni.
Dogmata quæ totum lustrant per sæcula mundum,
Testentur studia antiqui ut permagna Salerni.

Reginald Bruytsma, a physician of Mechlin, in 1636, printed at Douay an edition without commentary or notes, in which he newly arranged the text,

[61] These two passages are quoted to illustrate some obscurities in the original text.

and intermixed with it four hundred verses of his own composition, distinguished from the original by being in the elegiac metre, and without rhyme. It is entitled, Novo-antiqua Schola Salernitana. It begins:

Corpore tu quicunque voles, animoque valere,
  Sincerâ jugitèr mente precare Deum.
Hinc noscenda tui tibi sunt primordia prima
  Corporis, et quinam sit status indè tibi.
Cognita quæ certam possint monstrare salutem,
  Ne malè conveniens ingredieris iter.
Ergo rudes simul hæc, simul et versate periti,
  Omnibus iste potest utilis esse labor.
Sunt duo, mens, corpus, fragilis primordia vitæ:
  Illius cœlum est, hujus origo solum:
Vilius idque licet, constat tamen ex elementis
  Quatuor, et sunt hæc, aër, aqua, ignis, humus.

Having given an account of the commentators, and principal printed editions, I shall now proceed to describe such manuscripts as have come within my knowledge.

VI. THE MANUSCRIPTS.

The manuscripts of the Schola Salernitana differ essentially in the number of lines, in the variety of readings, the additions, and the order. Whilst

Villa Nova has only three hundred and sixty-three lines, Moreau mentions, that a manuscript belonging to Naudius had only one hundred and eighty-three, his own had six hundred and sixty-four, that of Trews one thousand and seventy three, Tullou's one thousand and ninety-six, and Schenk's one thousand two hundred and thirty-nine. Some of the Oxford manuscripts have one thousand and eighty, others one thousand nine hundred[62].

Those which I have seen, and probably the foreign manuscripts, may be reduced to three classes.

First. Those which agree with Villa Nova's text, with occasional various readings, and small differences. These are of little value, and I believe are most of them copied from the printed editions.

Secondly. Those which have Villa Nova's text for their basis, preserving its character, yet having considerable additions, and alterations.

The third class of manuscripts contains a poem in which the *Schola Salerni* is incorporated, but differs entirely from the other classes, in a more methodical arrangement, in very great, and more scientific, additions. The manuscripts vary in length, but some of them contain near nineteen

[62] Moreau's Prolegomena, p. 4. Schenk, Bibl. Med. See the catalogue of MSS. hereto annexed.

hundred lines. The vanity of dedicating the poem to Charlemagne, the allusion to the *victory* at Ronçevaux, and the medical learning displayed in it, prove it to have been the work of some French physician. There are copies in the Ashmolean, and Bodleian libraries; from which the following extracts will fully describe their character and contents. They are headed—

Alter usus versuum Salernitanorum. Incipiunt versus medicinales editi à magistris et doctoribus Salernitanis in Apuliâ, scripti Karolo magno Francorum Regi gloriosissimo. Quorum opusculum in quinque partes dividitur. Quarum *prima* est de rebus homini naturalibus. *Secunda,* de rebus homini non naturalibus. *Tertia,* de rebus contra hominis naturam (i. e. diseases). *Quarta,* de medicinis simplicibus et compositis. *Quinta* de curis ægritudinum.

The plants and other simple medicines, are arranged alphabetically.

Incipit primo prologus.

Francorum Regi scripsit tota Schola Salerni,
In metro pauca, mox commemorantia multa,
Quo phisis regimine stanti compendio scitur,
Cura subest prompta, languor quâ tollitur æger.
Metra juvant animos, comprendunt plurima paucis,
Pristina commemorant, quæ sunt tibi grata legenti.
Hæc benè servando vitam longam tibi mando.
Herbas in terris, cœlo quot sidera cernis,
A me tot mille verba salutis habe.

At the end, after the epilogue:

Explicit florarium versuum medicinalium, scriptum Christianissimo Regi Francorum, Carolo magno, à totâ universitate doctorum medicinarum præclarissimi studii Salernitani, tempore quo idem Rex Saracenos devicit in Runcivalle, quod latuit usque, tardè, et Deo volente, nuper prodiit in lucem.

A few specimens may be sufficient:

De locis purgandi humores.

Sanguis per venas purgatur, flegma veretro,
Fel per sudores, sed melancholia retro.

De signis mortalibus in acutâ febri.

Virtus pulmonis, cordis, stomachi, cadit, hæret.
Anxius insanit, sudatque, cruore fluente,
Absque crisi riget, et febris auget, et absens.
Est sitis, osque sonat, plorat, decoctio cessat.
Livor in extremis apparet, fronte citrinâ.
Est urina minor, egestio cruda liquescit.
Certius est signum contractio testiculorum.
Aut si retrahitur in veretro virga virilis.
Hæc sunt signa quibus inspectio mortis habetur.

Whatever be the history of it, the whole of the poem upon the choice of simples and medicines by Otho Cremonensis is incorporated into it, under the

title De Simplicibus Medicinis, in alphabetical order, in which is likewise included all of the Schola Salernitana which relates to the same subject: as, from Otho:

Asa Fœtida.

Quo magis fœtorem facit Asa scias meliorem,

De Borace.

Si tibi veracem mens est novisse Boracem,
Elige candentum, duram, sine sorde nitentem.

De Coloquintidâ.

Non resonans mota, per pulpam candida tota,
Si pulpis hæret semen, si firma cohæret
Seminibus pulpa, coloquintida sit sine culpâ.

From the fifth part, de curis morborum, I select two short heads:

De satisfactione appetitûs ægroti.

Quæ petit ægrotans, quamvis contraria, dentur:
Tunc natura viget potius cum vota replentur.

Contra Squinonciam.

Quando dolet guttur, velut ulcera si patiatur,
Protinùs abstineas, minuas[63]; sic alleviatur.

[63] Bleed.

The following prudential advice enters too deeply into the mysteries of the profession to have been designed for the use of the profane:

De prudentiâ Medici sumentis pro labore.

Non didici gratìs, nec sagax Musa Hippocratis
Ægris in stratis serviet absque datis.
Sumpta solet carè multum medicina juvare,
Si quæ datur gratìs nil habet utilitatis.
Res dare pro rebus, pro verbis verba solemus.
Pro vanis verbis montanis utimur herbis,
Pro caris rebus, pigmentis et speciebus.
Est medicinalis medicis data regula talis:
Ut dicatur, da, da, dum profert languidus, ha, ha.
Da medicis primo medium, medio, nihil imo.
Dum dolet infirmus medicus sit pignore firmus.
Instantèr quære nummos, ut pignus, habere.
Fœdus et antiquum conservat pignus amicum,
Nam si post quæris quærens semper eris[64].

In the epilogue he speaks of the medical authors of Salerno:

Maurus, Mattheus Salomon, Petrus Urso, moderni
Sunt medici, per quos regnat medicina Salerni[65].

[64] Aliter, injuriosus haberis.

[65] See an account of the particular MSS. in the catalogue hereafter given.

Of the additions which have been gradually engrafted upon the original poem, it is not difficult to trace the origin and progress.

FIRST. Villa Nova had introduced many verses of a similar nature into his commentary, not as parts of the poem, but professedly from other quarters, and which he carefully distinguished by such prefatory words as, *ut dicunt*, *juxta illud metricum*, or *undè versus isti communes.* These lines, to the number of near forty, found their way early into the text, and became part of the usual copies, the *editio recepta.*

SECONDLY. The next storehouse for supplying additions was the poem of Macer, from which much of the original had been taken.

THIRDLY. Besides these, many floating verses, some written as marginal notes, were occasionally absorbed and embodied, an l other were purposely added by monks and transcribers.

FOURTHLY. At length it was completely altered and reformed, in substance and method, fully to meet the ideas of the learned. Every subject which was deficient was supplied, those parts which were too short were extended, and it was transformed into a complete compendium of the whole art of medicine.

Since near two hundred years had elapsed between

the composition of the poem and the time of Villa Nova, it is not improbable that some alterations had been made in the intermediate period, and that even his text is not immaculate. Perhaps it was originally very short, not much more than the general precepts. An attentive examination would lead one to imagine that some verses had been altered, or added. Lines where there is a change of person, or number; verses which do not rhyme, or which are not in the hexameter form: all repetitions of the same rule in other words: or rules which seem to be in the nature of explanations or comments: lines out of place, and separated from others on the same subject: all these may perhaps be suspected of being supposititious, but what sacrilegious hand will venture to displace them from a situation which they have maintained for five hundred years!

Although many of the general rules are excellent, and adapted to all times and persons, yet much of the detail is founded upon systems which are exploded by modern experience. The object, therefore, of every intelligent reader of this poem is not to learn the art of medicine, but to contemplate a venerable monument of antiquity; and to ascertain the opinions in the medical science, which prevailed in the eleventh century. He wishes therefore to see it in its original simplicity, in the precise state in

which it was sent to the king of England, and free from any subsequent additions.

This original text, if anywhere, is to be found in the edition which received the stamp of authenticity from Arnaldus de Villâ Novâ, by whom it was published and commented upon, and from the additional approbation of the doctors of the university of Montpelier. Villa Nova lived as early as the thirteenth century. He was resident in the kingdom of Sicily, where the poem was written, and of course had the best opportunity of obtaining a correct copy. This commentary was written to flatter the national prejudices of his protector Frederic, who was justly proud of a composition so honourable to his country. It is not probable, therefore, that he should have mutilated, or curtailed the original work, as has been supposed by some critics [66], for which he could have no assignable motive. Neither was he a careless, or uncritical, editor : he sometimes quotes various readings, and always distinguishes between the text itself, and other verses which he introduces into his commentary.

Under all these considerations, I have adopted the text as it was settled by Villa Nova, and as it is

[66] Murat. Antiq. Ital. vol. iii. col. 935. Schola Salernitana fortassis olim auctior quam nunc in editis conspicitur.

to be found in the earliest printed editions. For this purpose I have used that printed at Strasburg in 1491, collated with six others of the fifteenth century: viz. two small quartos without name or date, perhaps earlier; one in duodecimo printed by Regnault Chandieu; one by John de Westphalia; another by Balligault in 1493, and one by Michael le Noir in 1497. I have not seen what has been stated to be the earliest edition of 1480, if that is not a mistake, arising from the date of the approbation of the sages of Montpelier. All those of the fifteenth century which I have seen, and probably any others, are mere reprints of each other, with no other variations than errors of the press. I have, however, reformed the orthography and corrected the evident blunders of one edition by another[67].

After the poem itself I have printed a selection from the additional lines.

VII. IMITATIONS.

The Regimen Salutis being so popular, many books were written under similar titles. The universities of Paris and Montpelier are said to have produced

[67] See the catalogue of printed editions.

poems in imitation of it[68]. In the year 1477 was printed, Pulcherrimum et utilissimum opus ad sanitatis conservationem, in prose, and in alphabetical order, by Benedict de Nursia, physician to Francis Sforza, duke of Milan, dedicated to pope Nicholas the fifth. There is a small treatise of only seven leaves by Thaddæus de Florentiâ, entitled De regimine salutis secundum quatuor partes anni. He flourished about 1280. At the end is a colophon—Opera et industria Dominici de Lapis, impendio tamen Sigismundi à Libris civis atque librarii Bononiensis.

I have before mentioned that Magninus, or Maynus, a physician of Milan, having made some alterations in Villa Nova's treatise De Regimine Salutis, claimed the work as his own. It was printed very early in his name: as at Louvain by John de Westphalia in 1482, and in 1486. At Paris by Udeline Gering in 1483, at Basil by Nicholas Kesler in 1493, and often subsequently.

Before the Schola Salerni were many ancient poems upon medical subjects. In Greek there were Nicander, Rufus Ephesius, and Marcellus Sidetes. In Latin, Serenus Sammonicus, Fannius Palæmon,

[68] Fabric. Bib. Lat. vol. iii. lib. iv. cap. xii. Schenk. Bib. Med.

and the spurious Macer. In imitation of these and the Schola Salerni, verse was adopted as a convenient vehicle for medical science. In later times the work of Eobanus Hesse, De tuendâ bonâ valetudine, and the Cœna Baptistæ Frire Mantuani, are classical poems and have been often printed[69].

Ægidius Corboliensis is an author of the twelfth century, who requires a more particular detail, as his work upon compound medicines throws a considerable light upon the state of Salerno about the period of the Schola Salerni, and has supplied many materials for this introduction[70]. For his history I think we have little which can be depended upon beyond the internal evidence of his poem. He states that

[69] As in Jo. Sigismundi Henninger's Quadriga Scriptorum Diæteticorum.

[70] From the similarity of the name, this author has been confounded with an Ægidius Atheniensis, who is said to have flourished in 700, and wrote two poetical works, De Pulsibus et Urinis. Trithemius de Script. Eccl. N°. 241. Hendreich, Pandect. Brandenburg. p. 44, 45. And with Johannes Ægidius, or of saint Giles's, an Englishman, whose history is to be found in Matthew Paris, ed. Watts, 1640, p. 414, 874, 974. Leland, De Script. Brit. p. 251. Fuller's Worthies, p. 433. From these in Pegge's Life of Grosseteste. Saxii Onomast. vol. ii. p. 268. Chalmer's Biog. Dict. etc. Leyser's account is very confused, p. 499.

he studied physic at Salerno, under Peter Musandinus, Maurus, and Matthew Salomon, who were eminent physicians in the twelfth century [71], and he describes that place with elegance and affection [72]. His work is dedicated to Romoaldus, who was archbishop of Salerno from 1157 to his death in 1181 [73], and he speaks of having written it long before, and at Paris [74].

Ægidius Parisiensis, in a poem in honour of Charlemagne, written in the popedom of Cœlertine the second, between the years 1191 and 1198, speaks of him as a contemporary, then highly celebrated for his skill in medicine and poetry, and as having been born at Paris [75]. In a description of the hospital at Corbeil, his name is said to have been Peter, and that he was of the family of the counts of Corbeil [76].

This work of Ægidius Corboliensis is on the Virtues and Praises of Compound Medicines, and is a poem in hexameter verse, consisting of four thousand

[71] Lib. i. ver. 93, 98, 107; p. 509. line 145.; p. 510. lib. ii. line 1, 28, 31.

[72] Lib. iii. line 465, etc. p. 593.

[73] Lib. i. line 130, etc. p. 510.

[74] Lib. i, etc. p. 505.

[75] In Carolino. lib. v. In Duchesne, Hist. Franc. Script. vol. v. p. 323.

[76] By Petit, in Journal de Medicine for September, 1786.

five hundred and sixty-two lines. It was printed by Leyser, from a manuscript in the Wolfenbuttel library, but with many errors[77]. And it professes to be an exposition of the Antidotarium of Nicholaus, and the commentary of Platearius upon it[78]. It is in four books, with a prologue to each, and what he styles *prologus finalis* at the end. Above seventy medicines are treated of, in alphabetical order. Without stating the materials of which they are composed, he describes their various virtues, the cases and circumstances in which they are applicable, the dose, the mode of giving them, and whether alone or in composition with other medicines, and he concludes each article with the information of how long it will keep good. The recipès for the medicines themselves are to be found in his original authors, Nicholaus, and Platearius: and in Myrepsius de Compositis Medicaminibus, and Actuarius, on the same subjects. They are mostly very complex, and the ingredients are frequently very costly: as diamar-

[77] Liber de Virtutibus et Laudibus Compositorum Medicaminum, metricè compositus, editus à Magistro Ægidio Corboilensi —In Leyser's Historia poetarum et poematum Medii Ævi. Halæ, 1721, p. 500.

[78] Antidotarium Nicholai, cum expositione Jo. Platearii, was printed, with the works of Mesua, at Venice in 1589. It is alphabetical.

gariton, composed of pearls dissolved, and the pecuniary value was supposed to enhance their virtue and efficacy. There are many digressions, in which the author takes the opportunity of expatiating freely upon other subjects, but mostly relating to the medical profession, and they are the best parts of the poem; of which the following are the principal:

In *book the first*, upon medicines which cure so quickly, that they deprive the physician of due honour and fees[79].

In *the second book*, under the head of Diamargariton, he proves that though the poor are unable to afford such expensive compositions, they have the consolation that poverty is the best medicine, and preserver of health[80]. Under Diasatyrion is a discussion upon love[81]. Another against the use of honey, and fraudulent apothecaries[82].

In *book the third*, are contained observations upon the utility of the pains of labour[83]. The praises and description of Salerno[84]. Advice that young and inexperienced physicians are to be avoided, and

[79] Lib. i. ver. 698. p. 531.

[80] Lib. ii. ver. 68. p. 540. and lib. iii. ver. 235. p. 583.

[81] Lib. ii. ver. 218. p. 546.

[82] Ver. 894. p. 572.

[83] Lib. iii. ver. 101. p. 577.

[84] Ver. 469. p. 593.

the description of a good physicsan[85]. The circumstances of cases should be inquired into[86]. Various sorts of madness are described[87].

In *book the fourth*, is a dissertation on the virtues of the number *four;* and an apology that the necessity of metre had compelled him to distort many Greek terms. A knotty question is discussed, why pills are always given in an odd number[88]. Under opiates he satirizes with some humour one Rigordus, an empiric,

> Qui requiem monachis in acutis febribus offert,
> Et requiem facit æternam[89].——————

The description of a monstrous child, censure of Montpelier[90], prudential hints to physicians, artifices to be used, medicines to be changed in colour and form, and disguised, as patients love variety, and despise cheap medicines[91]. In the *prologus finalis*, he gives good advice to young practitioners about fees, and that they should *bleed* the purses of the rich to aid the poor[92]. He advises them not to make any

[85] Ver. 564. p. 597.
[86] Ver. 848. p. 610. and lib. iv. ver. 309. p. 639.
[87] Ver. 866. p. 610. [88] Lib. iv. ver. 129. p. 632.
[89] Ver. 386. p. 646.
[90] Ver. 564. p. 654. and ver. 639. p. 657.
[91] Ver. 1119. p. 675. [92] Ver. 1049. p. 687.

agreement beforehand with great people, since, if they are generous, they will reward amply, and, if avaricious, their name will advance them. With middling people to make a previous agreement, because when they are in pain they are disposed to reward a physician, but when they recover they grudge the fees.

Though so near in time to the Schola Salerni, it is far beyond it in classical and poetical language. It is remarkable that it does not mention John de Milano, but many Leonine verses are introduced, particularly at the beginning of each article, in imitation of the Schola Salerni.

The following lines allude to it. Speaking of some roots, herbs, gums, and seeds, he adds,

> ———Quorum facunda Salerni
> Pagina describit[93].

In censuring the physicians of Montpelier, he says, referring probably to their imitations of that poem,

> Quos gula, quos stimulat et cogit avara dolosi
> Ambitio nummi carmen ructare Salernum[94]

Other passages are directly copied from it.

[93] Lib. i. ver. 834. p. 536.

[94] Lib. i. ver. 639. p. 657.

The Schola says of the nettle:

Omnibus et morbis subvenit articulorum[95].

Ægidius, of benedicta:

Dissolvit lapidem, morbum fugit articulorum[96].

The Schola of mustum, or new wine:

Hepatis emphraxim, splenem generat lapidemque[97].

Ægidius, of benedicta:

Amputat enfraxes epatis, splenique tumores[98].

The Schola:

Si fluat ad pectus dicatur rheuma catarrhus.
Ad fauces brancus, ad nares esto coryza[99].

Ægidius, of diaprasium:

Corizam, brancum, tussim domat, atque catarrhum[1].

The Schola, of sage:

Salvia, salvatrix, naturæ consiliatrix[2].

[95] Sch. Sal. ver. 202.
[96] Lib. i. ver. 828. p. 536.
[97] Sch. Sal. ver. 77.
[98] Lib. i. ver. 830. p. 536.
[99] Sch. Sal. ver. 248.
[1] Lib. ii. ver. 349. p. 551.
[2] Sch. Sal. ver. 183.

Ægidius, of sotira.

Sotira, salvatrix, naturæ conciliatrix[3].

From the additions to the Schola:

Pone gulæ metas, ut sit tibi longior ætas[4].

Ægidius, of sotira:

Vim chronicis morbis, quos fundat largior ætas,
Ingerit, et propriùs compellat stringere metas[5].

Again of diaciminum:

———————Intraque duorum
Annorum metas ipsius clauditus ætas[6].

As the book where it is to be found is scarce, and as few persons I suppose will read so long and tedious a poem, I shall proceed to give a few specimens. It begins, alluding to his having kept the poem long by him,

Prologus.

Quæ secreta diu noctis latuere sub umbrâ
Clausa, verecundi signo celata pudoris,

[3] Lib. iv. ver. 438. p. 649.
[4] Additions, line 40.
[5] Lib. iv. ver. 466. p. 650.
[6] Lib. ii. ver. 440. p. 555.

Gesta sub involucris mentis, clarescere quærunt.
Eruta de tenebris cupiunt sub luce videri.
Tecta patent: obscura nitent: scintillaque mentis
Fulgurat, accenditque novum fax ignea vatem.
De tepidâ concepta priùs, tenuique favillâ
Jam largè rutilos emittit lampadis ignes.
Provehitur seges in culmum, fœcundaque multo
Ordine granorum canis albescit aristis,
Granaque prosiliunt studii concussa flagello.
Vinea turgescit botris, jam palmes adultus
Germinat, et sterili vindemia pendet in ulmo.

After fifteen more lines, in which he apologizes for the rudeness of his verse, he proceeds to invoke the muse:

Inter Cirrhæas Dea plus celebranda sorores,
Parnassi bijugo nutrita cacumine montis,
Lauro nexa comas, vultûs pallore decenti,
Et facie macrâ famulam confessa Minervæ,
Ex Helicone suo migrans, in pectoris alti
Transmeat occultos non invitata recessus:

Afterwards he addresses his poem:

Vade liber felix. Nam cum provectior ætas
Jam tua sit, densisque habeas pubescere plumis,
Dedecus esse potest puerili incumbere nido,
Et cunas colere balbis infantibus aptas.
I, cave ne titubes, firmo vestigia gressu
Dirige, cum rectis habeas procedere talis,

Et quæ delicti præco solet esse, pudoris
Nulla tibi teneras suffundat purpura vultus.

He speaks thus of his masters:

——————— Tibi defensacula ponet
Musandinus apex, quo tanquam sole nitenti
Et nitet, et nituit illustris fama Salerni.
Cujus si fuerit resolutum funere corpus,
Spiritus exultat, et magni pectora Mauri
Tota replet. Maurus redimit damnumque rependit,
Prima quod in Petro passa est, et perdidit ætas.
Qui tanquam nanus, humeris colloque gigantis
Desuper incumbens, ipso fortasse tuetur
Longius, et summo superaddit culmina monti.
O utinam Musandinus nunc viveret auctor!
Ille meos versus digno celebraret honore—
Ille meis scriptis signum punctumque favoris
Imprimeret, placido legeret mea carmina vultu,
Et, quod in irriguis illius creverat hortis,
Ipse meum sentiret olus, gustuque probaret
Ex proprio sale doctrinæ traxisse saporem,
Suppliat et Petri Maurus mihi damna reformet.
Pastor ovem, membrumque caput, famulumque patronus,
Doctor discipulum, noscat sua mater alumnum.
Vellem quod medicæ doctor Platerius artis
Munere divino vitales carperet auras,
Ganderet metricis pedibus sua scripta ligari,
Et numeris parere meis—
Urso suum te concivem gaudebit adesse,

Strenuus ambiguos causarum solvere nodos—
  Mente bonâ mea Castalius decreta Johannes
Suscipiat, quem, dum pueriles volveret annos,
Myrtum humilem Musandino sub præside vidi.
Audio nunc ipsum summis contendere lauris,
Et sua nobilibus æquasse cacumina cedris.
  Hos, physicæ antistes, quos Ægidiana libellos
Sanctio produxit, digno Romoaldus honore
Consecret et celebret—
Ipse novo faveat operi, nec Parisianas
Æstimet indignum physicam resonare Camænas.—
  Qui trahit a docto nomen Salomone Matthæus,
Qui nitet eloquio, qui mentis acumine pollet,
Suscipiat placido Salomon mea carmina vultu;
Et se noscat in his, sua condimenta saporet—
Quo Pessulanus nisi Mons authore niteret,
Jamdudum physicæ lux eclipsata fuisset—
  Richardas senior, quem plus ætate senili
Ars facit esse senem—
Sit judex operis placidus—

Most of the articles begin with rhyming verses; as under the head of Electuarium Dulcis[7]:

Ex algore satus, stomachi dolor antè profatus,
Sollicitare latus ventosi turbine flatus,
Quamvis iratus, quamvis ad bella paratus,

[7] Lib. iii. ver. 286. p. 585. sic.

Hoc semel afflatus sedat pœnam cruciatus.
Jejuno stomacho potabitur addita Baccho,
Nux ubi muscata decocta sit et macerata
Enfraxes aperit.—

Of his manner of treating his subject I give two articles as some of the shortest:

Unguentum aureum.

Quod trahit ex auro nomen, quo prævalet auro,
Unguentum, renes lapidosos curat inunctum.
Solvit dura, vias reserat, resolutaque purgat
Sæpius appositum, vicibus crebris renovatum.
Omnia de gelidis mala discutit insita causis.
Militat in morbis, et regnat quatuor annis [8].

Unguentum album.

Omnis ab unguento scabies detergitur albo,
Quam generet salsus infecti fleumatis humor [9].

The description of Salerno relates to the subject of this introduction:

————————————Terra Salerni.
Urbs Phœbo sacrata, Minervæ sedula nutrix,
Fons physicæ, pugil eucrasiæ, cultrix medicinæ,
Assecla naturæ, vitæ paranympha, salutis

[8] Lib. iv. ver. 1081. p. 674.
[9] Lib. iv. ver. 1224.

Pronuba fida, magìs Lachesis soror, Atropos hostis,
Morbi pernicies, gravis adversaria mortis.
Quæ quia perpetuum gessit cum morte duellum,
Nec segnem sine Marte potest deducere vitam;
Ut sibi materiam certaminis atque laboris
Vendicet, et nullo pacis torpore quiescat:
Lethiferâ regione sedet, sub sole calenti,
Rupibus astriferis celsum cœloque propinquum,
Audaci nimirùm scandentibus æthera dorso.
Arcet et excludit gelidi spiramina venti
Castigata situ: pendens de colle supino
Incumbit pelago, sua quod muralia radit.
Extantesque domos ludentibus assilit undis.
Montibus excelsis retrò clipeata vapores,
Et nebulas pingues, et solum combibit austrum,
Fœdaque corrupti carpit contagia cœli.
Sed medicinarum sibi quas montana ministrant
Urbs jaculis armata viget, cum morte potentèr
Dimicat, extirpat morbos, et fata retundit,
Naturam relevat, et stamina rupta renodat.
Morte (mortis) regna premit, cum quâ componere quamvis
Non valeat, petit inducias, et protrahit ævum,
Et quæ non aufert ventura pericula differt.
Quæ nisi tam fœcunda foret, tantisque vigeret
Consiliis, illam physicæ nisi Delphicus artis
Spiritus implueret, absorptâ voragine mortis,
Nec cursum *bullire* valens, miseranda periret[10].

[10] Lib. iii. ver. 469. p. 593.

I cannot refrain from making one more quotation. After stating that Diamargariton is so expensive a medicine that the rich only can afford to take it, he proceeds:

Quid faciet Codrus? Quid Codri curta suppellex?
Cujus plebeâ vacuus farragine venter
Non satis impletur, spasmum patiente crumenâ,
Cujus opes modicis depicta sophismata cartis.
An quia res angusta domi, quia parca facultas,
Et tenuis sumptus, nequit hos attingere luxus?
Et vetat in vetitum motus erumpere mentis,
Nuda salus sine subsidio prostrata jacebit?
An quia deficiunt species, et aromata desunt,
Codrizat tua, Codre, salus, dejecta fatiscit
Corporis integritas, quia te præsentia Mauri
Splendida non recreat multo spectabilis auro?
Absit ut insidias naturæ sobria ponat
Mundaque paupertas, quæ, certis obsita metis,
Non quærit sibi præscriptos transcendere fines!
Paupertas Medicina sibi tribus empta minutis,
Quam faba Pythagoræ, lardo condita pusillo,
Et rude nutrit olus, cui de farragine panis
Furfureâ factus, avidoque in ventre receptus,
Radit, et elimat grossos de corpore chymos—(χυμους).
Plus sapit, et reficit, nutrit, confortat, et auget,
Se membris magìs assimulat, se firmiùs ìllis
Inserit esca, famis avido condita sapore.
Quæ via curandi morbos, quæ causa fidelis

Certa medela malis, nisi parcæ sobria vitæ
Regula, privatis plerumque accommoda mensis?
Plus aqua, plus tenuis sub tecto paupere victus,
Roboris et vitæ confert, quam Cæsaris aula,
Nectarii calices, quam vitis vina Falernæ,
Quam caro sylvestris latrantum parta labore,
Salmones sapidi, rhombi, trutæque rubentes,
Inter regales epulas, tapetaque crassa.
Lanquet in hic gula luxurians, et venter obesus[11].

[11] p. 541. l. 91.

A CATALOGUE

OF

THE PRINTED EDITIONS

OF THE

SCHOLA SALERNI.

Those which I have seen and collated are marked with an asterisk. They may be divided into nine classes.

1. The Regimen, with Arnaldus de Villâ Novâ's commentary in its original state, and printed separately.

2. The editions of Villa Nova's works, in which the Regimen and commentary are introduced.

3. The Regimen, with Villa Nova's commentary, corrected and improved by Curio and Crellius.

4. As farther altered and perfected by Curio.

5. The editions by Moreau, which have Curio's commentary, with Moreau's animadversions.

6. The editions by Zacharius Sylvius, which have only Curio's commentary.

7. The editions of the usual text only without the commentary.

8. Editions without the commentary, in which the text is altered.

9. Translations.

I. THE REGIMEN, WITH ARNALDUS DE VILLA NOVA'S COMMENTARY IN ITS ORIGINAL STATE.

PRINTED IN THE FIFTEENTH CENTURY.

1480. The first edition was printed at Montpelier in this year. It is entitled, Regimen Sanitatis Salernitanum à Magistro Arnaldo de Villâ Novâ Catalano veracitèr expositum, ac novitèr correctum et emendatum, per Doctores Montispessulani regentes, anno 1480, prædicto loco actu moram trahentes. It is in quarto, has the signatures as far as five, and each page has thirty-four lines.

BRUNET, Manuel du Libraire, tom. iii. p. 541.

—— Venice, by Bernard de Vitalibus, 4to. cum expositione Arnaldi de Villa Nova Cathelani. PANZER.

—— Regimen Sanitatis Salernitanum à Magistro Arnaldo de Villâ Novâ Cathalano veracitèr expositum ac novitèr correctum et emendatum per Doctores Montispessulani expositum, anno 1480. In fine, à morte subito nos defendat qui eternalitèr vivit et regnat, amen. No name or place. PANZER.

—— A small quarto in Gothic letters, without name, place, or date, with the commentary. The initial letter A is written, and it is not paged. It begins, Incipit liber De Conservatione Corporis, seu De Regimine Sanitatis, compositum per Magistrum Arnaldum de Villa Nova. At the end is Villa Nova's treatise De Conservatione Corporis, seu Regimen Sanitatis.* In the British Museum. There are two copies of it.

1480 In duodecimo, by Regnault Chaudiere, Gothic letters, with the commentary.* British Museum.

—— A small quarto, in Gothic letters, with the commentary. At the end, Explicit Regimen Sanitatis compositum seu ordinatum à Magistro Arnoldo de Villâ Novâ Cathalano, omnium medicorum viventium gemmâ. Impressum Lovanii in domo Magistri Johannis de Westphaliâ. At the end Villa Nova's treatise De Conservatione Corporis.* This is perhaps the oldest edition. British Museum.

1482. Lugduni, in 4to. HALLER. ACKERMAN.

1484. Scholæ Salernitanæ de conservandâ valetudine opusculum, cum enarrationibus Arnaldi de Villâ Novâ. Pisæ, 4to. PANZER.

—— Paris, 4to. HALLER. ACKERMAN.

1490. Montpelii, 4to. HALLER. ACKERMAN.

1491. Venice, by John de Forvilio, fol. SCHUSTER. ACKERMAN.

—— Regimen Sanitatis, cum expositione Magistri Arnaldi de Villâ Novâ.

Incipit Regimen Sanitatis Salernitanum excellentissimum pro conservatione sanitatis totius humani generis perutilissimum: nec non à Magistro Arnoldo de Villâ Novâ Cathelano, omnium medicorum viventium gemmâ, utilitèr, ac secundum omnium antiquorum medicorum doctrinam veracitèr expositum: novitèr correctum ac emendatum per egregissimos ac medicinæ artis peritissimos Doctores Montispessulani regentes, anno M CCCC LXXX, predicto loco actu moram trahentes. At the end,

Hoc opus optatur quod flos medicinæ vocatur.

Tractatus qui de Regimine Sanitatis nuncupatur finit

felicitèr, impressus Argen: (Strasburg): anno Domini M CCCC XCI, in die Sancti Thomæ Cantuariensis. Apud me.*

The text in this edition is taken from this edition, with some corrections from other editions of this century.

1493. Paris, per Magistrum Andream Bocard, 4to.
Bibliotheca Britannica.

—— Paris, 4to. Gothic letters, per Felicem Balligault. The printer's name in a cipher in the title page. The first letter A is written. British Museum.*

1494. Regimen Sanitatis Metricè, cum commentariis Arnaldi. Coloniæ. PANZER.

1497. Paris, 4to. printed by Michael le Noir. His cipher in the title page, with a crest, a blackamoor's head on a helmet, with a coronet, and this motto: C'est mon desir, de Dieu servir, pour acquerir son doulx plasir.*
British Museum.

1499. Schola Salernitana, seu Doctorum *Parisiensium* tractatulus medicinalis ad Regem Angliæs Argentinæ per Mattheam Hussfuf. PANZER.

It does not appear whether this has the commentary, or the text unaltered.

—— Regimen Sanitatis Salernitanum, nec non et liber de conservatione corporis Magistri Arnoldi de Villâ Novâ. Sine nomine, loco, et anno. Fortassis Coloniæ apud Ulr. Zell. PANZER.

—— Regimen Sanitatis Salernitanum à Magistro Arnaldo de Villa Nova expositum circa annum 1480. Without place, name, or year. PANZER.

—— Regimen Sanitatis Salernitanum. In fine explicit regimen sanitatis compositum seu ordinatum à Magistro

Arnaldo de Villa Nova Cathologo omnium viventium medicorum viventium gemmâ. Without name, place, or date[1]. PANZER.

PRINTED IN THE SIXTEENTH CENTURY.

1502. Strasburg, per Matthiam Brant, 4to. Gothic letters. BRUNET.

About the beginning of this century was published in quarto, in black letter, Le tresor des poures selon, Maistre Arnaudt de Ville Nove, et Maistre Girard de Sollo, Docteur in Medicine de Montpellier, translate du Latin en François pour l'amour de Dieu. The first is a translation of Villa Nova's Treatise de Regimine Sanitatis.

1503. Argentorati, per John Priis, 4to. SCHUSTER.

1505. Paris, per R. Ledru, 4to. BRUNET.

1507. Coloniæ, per Cornelium de Zyryckzee. PANZER.

1409. Liptzk, per Melchiorem Lotter. PANZER.

1513. Bonæ valetudinis cura, seu Regimen Sanitatis Salernitanum. Liptzk per Johan Thanner. PANZER.

1514. Lugduni, per Gibertum Villiers, folio. SCHUSTER. ACKERMAN.

1519. Norembergæ per Jodoc Gutknecht. PANZER.

[1] Some of the editions without name, place, or date, are probably duplicates, but they are not sufficiently described to ascertain this point.

II. EDITIONS OF THE WORKS OF ARNALDUS DE VILLA NOVA, CONTAINING THE REGIMEN SANITATIS, AND COMMENTARY.

1504. The first edition of his works collected was printed Lugduni, apud Magistrum Guil. Hugon, in folio.
GESNER.

1505. Venice, folio, per Bonetum Locatellum. Editor Thomas Murchius. Impendio horedum Octaviani Scoti, civis Modoetiensis.

1509. Lugduni, à Francisco Fradin. The same.

1509. Paris.

1514. Venice.

1520. Lugduni.

1527. Impensis hæredum Domini Octaviani Scoti civis Modoetiensis, ac sociorum. Venice. Additis quatuor tractatibus.

1532. In folio. HALLER.

1585. Cum Nicholai Taurelli annotationibus. Basil.

1686. Lugduni. *

III. THE REGIMEN, WITH VILLA NOVA'S COMMENTARY, CORRECTED BY CURIO AND CRELLIUS.

1538. Conservandæ sanitatis præcepta saluberrima cum Arnaldi Villanovani exegesi per Johannem Curionem locupletata, ut novum opus videri possit. Francofurti, in 12mo. HALLER.

1545. De conservandâ bonâ valetudine, opusculum Scholæ Salernitanæ ad Regem Angliæ versibus conscriptum, cum Arnoldi Novicomensis, Medici et Philosophi celeberrimi, brevissimis et utilissimis enarrationibus. Et hæc omnia a barbarie, et infinitis, quibus scatebant, mendis, tam accurate repurgata, ut jam quasi novam faciem induerint, citraque offensionem legi possent. Opera et studio Johannis Curionis et Jacobi Crellii. Francofurti, apud Christianum Egenolphum, 8vo. with wooden cuts. ACKERMANN.

1545. The same, 12mo. MAITTAIRE.

—— The same, 12mo. at Paris. Cat. Bib. Grypesw. ACK.

1549. Francofurti, cum Johanni Katschei de Regimine Sanitatis, 12mo. HALLER.

1551. De conservandâ bonâ valetudine, opera Jo. Curionis et Jac. Crellii. Francof. apud Chr. Egenolphum. Dedicated to Picus, abbot of St. Peter's monastery at Erford. Dedication dated in 1545. Wooden cuts. No translation. At the end, Rhythmi M. Ottonis Cremonensis de electione meliorum simplicium ac speciorum medicinalium. * British Museum.

Otto begins:—

Est aloes lignum melius sit hoc tibi signum
Quod nigredo parum dat fragili subamarum.

1552. Lipsiæ, 8vo. addita versione Germanicâ.
Fabric. Bibl. Lat. vol. iii. cap. xii. p. 884.

1553. Francof. apud Chr. Egenolph. The same as that of 1551. * British Museum.

1554. Francof. 8vo. Bibl. Traj. Bat. p. 113.

1555. Paris, apud Juven. in 12mo. MAITTAIRE.

IV. THE REGIMEN WITH VILLA NOVA'S COMMENTARY AS FARTHER ALTERED AND IMPROVED BY CURIO.

None of the editors or critics have been aware that the editions by Curio and Crellius are different from those by Curio only. As they have not in their catalogues, in many cases, distinguished whether the editions were by Curio and Crellius, or Curio only, there is frequently no means of deciding but from the dates. As Curio's separate epistle dedicatory is dated in 1556, I suppose all editions before that time to be the joint edition, and all subsequent to be Curio's.

They mostly agree in the text, and some of them in having wooden cuts.

But Curio added a German translation of the text, which had been before published, Vitebergæ, apud Rhau, in 1546, of which it is said in the preface, Rhythmis Germanicis, ex perantiquo codice sumptis illustravit editor. And his commentary is a fuller paraphrase of that of Villa Nova, with many additions.

The oldest of these editions which I have met with is—

1557. De conservandâ bonâ valetudine opusculum Scholæ Salernitanæ, cum Arnoldi enarratione, per Johannem Curionem. Antwerp, apud J. Withagium, 8vo. with four other short medical works, two poems and two treatises, occupying only seven leaves. The epistle dedicatory to John Picus is dated in 1556; it does not mention Crellius. He mentions a former edition, but whether of this work, or only of the joint edition, is uncertain. He distinguishes the additions. *

Bibl. Bodl.

1557 Francof. apud hæredes Chr. Egenolphi, 16mo.
CONR. GESNER.

1559. Francof. apud hæredes Chr. Egenolphi. * Bibl. Bodl.

—— Paris.

1562. Antwerpiæ, apud Jo. Withagium, 12mo. MANGET.

1568. Conservandæ bonæ valetudinis præcepta integritati restituta et rhytmis Germanicis illustrata, cum Arnoldi, exegesi per J. Curionem. Berchensem cel: Erphordianæ Reipublicæ Medicum Physicum. Francof. apud hæredes Christ. Egenolphi. Six short works at the end. Commendatory verses to Curio, a Greek acrostic, M. Suffridi Petri Leovardiensis Frisii ακροστιχις. This is dedicated to Dominus Henning Hopff. *
Bibl. Bodl. and British Museum.

1573. ———Apud hæredes Christ. Egenolph. 8vo.

1577. ———Lugduni, apud Jo. Lertout, 12mo.

1580. Paris, apud Hieronymum de Marncf, 12mo.

1582. Frankfort, apud hæred. Christ. Egenolph. 8vo.

1587. Venetiis, 8vo. ACKERMANN.

1591. Genevæ, 8vo. HALLER.

1594. Francof. hæred. Egenolphi. SCHUSTER.

1594. Coloniæ, 16mo. HALLER.

—— Ibid. 8vo. HALLER.

1598. Genevæ, apud Jacob Stoer, 8vo. ACKERMANN.

1599. Absque loco, 12mo. HALLER.

1605. Francof. 12mo. Bibl. Frilleri. ACKERMANN.

1606. Coloniæ, in folio. ACKERMANN.

1611. Francof. apud Johannem Saurium, 8vo. ACKERMANN.

1612. Francof. apud Vinc. Steinmeyer. ACKERMANN.

1615. Romæ, apud Andream Phacum. in folio patente. ACK.

1617. Roterodami, 12mo. ACKERMANN.

1618. Venetiis, 12mo. Bibl. Berberni. ACKERMANN.
1628. Francofurti, exc. Matth. Kempffer, impensis Vincentii Steinmeyer, 12mo. ACKERMANN.
1628. Franc. apud hæred. Egenolph. 12mo. ACKERMANN.
—— Hygeia: id est, Bonæ Valetudinis Conservandæ Thesaurus locupletissimus. Coloniæ, Agrippinæ typis Pet. à Bruchel, 8vo. min. ACKERMANN.

There are eleven works on diet in this collection. Valetudinis conservandæ præcepta ex Schola Salernitana cum commentariis seu exegesi, is one. The edition of 1568 is followed.

—— The same, Luxemberg, 12mo. GIINZ. ACKERMANN.
1636. Genevæ, 12mo. HALLER.

V. MOREAU'S EDITION, WHICH HAS CURIO'S COMMENTARY, AND MOREAU'S ANIMADVERSIONS, but contains a part only of the work. Prolegomena of fifty-two pages, on the poem and on Leonine verse.

1625. Schola Salernitana, hoc est de valetudine tuendâ, opus Novâ methodo instructum, infinitis versibus auctum, commentariis Villanovani, Curionis, Crellii, et Constansoni illustratum. Adjectæ sunt animadversiones novæ et copiosæ Renati Moreau, Doctoris Medici Parisiensis. Paris, sumptibus Thomæ Blasii. It is dedicated to Cardinal Richelieu in 1624, 8vo. 795 pages. Apud me.*
1672. Again at Paris.

VI. THE EDITION BY ZACHARIAS SYLVIUS, which has only Curio's commentary, and a preface extracted from Moreau's prolegomena. The dedication is dated 1648.

1649. Schola Salernitana, sive de conservandâ valetudine præcepta metrica. Autore Joanne de Mediolano, hactenus *ignoti*. Cum luculentâ et succinctâ Arnoldi Villanovani in singula capita exegesi. Ex recensione Zachariæ Sylvii, Medici Roterodamensis. Hagæ.*
1657. Roterodami ex off. Arnold. Leers.
—— Hagæ, in off. Arnold. Leers.
1660. Aquisgrani, 12mo.
1667. Roterodami.
1683. Hagæ. Leers.
1711. Ratisbonæ.
1712. Argentorati.
1713. Argentorati.
1714. Lipsiæ.
1722. Ratisbonæ, sump. Jo. Zach. Seidelii.
1753. Augustæ Vindelicorum.

VII. EDITIONS WITHOUT THE COMMENTARY.

1511. 4to. Marsilius Ficinus de triplici vitâ : scilicèt sanâ, longâ, et cælitùs, una cum textu seu Regimine Sanitatis Salerni. The poem begins, Regimen Sanitatis Salernitanum, nec non et Magistri Arnoldi de Novâ Villâ, felicitèr incipit. Ex officina Johannis Schotti, Argen. It is the mere text of Arnaldus's edition.*

1516. Lugduni, 4to. per Jacobum Myt, expensis Barthol. Trot. MAITTAIRE, tom. ii. p. 1. page 283.

1582. Proverbialia dicteria ethicam et moralem doctrinam complectentia versibus veteribus rythmicis, unà cum Germanica interpretatione conscripta, per Andream Gartnerum. Francof. apud hæred. C. Egenolph. 8vo. It contains extracts from the Regimen. ACKERMANN.

1622. Monspessuli, apud Fran. Chovet, 12mo. SCHUSTER. I place this edition here as it is not mentioned as having a commentary.

1623. Herbipoli, formâ patente. For the same reason. HALLER.

1647. Amstelodami, 12mo. The same reason.

1673. Schola Salernitana: id est, Conservandæ Valetudinis Præcepta, post plurimas impressiones cum et sine commentariis in variis locis, nunc bono commodo omnium sanitati suæ providè consulere volentium in libelli hujus formam redacta, unà cum annexis ad finem observationibus quibusdam probatissimis. Typis Michael. Thurnmayer, 12mo. ACKERMANN.
Many genuine verses are omitted, and spurious verses added.

1712. In Quadriga Scriptorum Diæteticorum. J. S. Henninger. Argent.* British Museum.

1726. J. S. H. Collectio Scriptorum Medico-diæteticorum, including the Regimen. Lips. 8vo. RICHTER.

1763. Schola Salernitana, plurimis quibus scatebat mendis purgavit, et diversitatem lectionis adjecit Jo. Adamus Schier. Athenis ad Elmum. Typis P. Diet. Schnorii viduæ, 8vo. ACKERMANN.
It follows the edition of Moreau, with other copies. The various readings are few.

1790. Stendaliæ, sumptibus D. Ch. Franzen ejusque socii Grosse. Regimen Sanitatis Salerni, sive Scholæ Salernitanæ de conservandâ bonâ valetudine præcepta. Edidit, Studii Medici Salernitani Historiâ præmissâ, Joannes Christ. Gottl. Ackermann, Medicinæ Doctor et in universitate literarum Altorfinâ professor ordinarius. *

The text is printed from that of Villa Nova; there are a few explanatory notes, but no commentary. Prefixed is the History of the Schola Salerni, and of the poem, and a dissertation on Leonine verse, chiefly from Moreau. With catalogues of manuscripts, and printed editions.

VIII. EDITIONS WITHOUT THE COMMENTARY, IN WHICH GREAT ALTERATIONS ARE MADE IN THE TEXT.

1566. The edition of John Francis Lombard, in which the poem is altered, or translated into more classical language, and the rhymes destroyed. Venice, 1566.

1600. The same in De Balneis Puteolanis Scriptores, in Italia Illustrata. Francof. and in Burmann's Thesaurus Antiq. Ital. tom. ix, part iv. *

1636. Duaci, 12mo. Novo-Antiqua Schola Salernitana, per Reginald. Bruytsma, Medicum Mech.

The original verses newly arranged, and four hundred hexameter and pentameter verses added, without rhyme. * British Museum.

1641. Again Lovan, in 8vo. * British Museum.

IX. TRANSLATIONS.

GERMAN.

1474. Apud Crewssner, in folio. SCHUSTER. ACKERMANN.

1481. Regimen Sanitatis, oder ordnung der Gesundheit. Augustæ Vindelicorum (Augsburg) in folio. ACKERMANN.

1493. Alternis versibus Latinis et Germanicis. Liptzick. PANZER.

1495. The edition of 1481 repeated in 4to, with the title Das Buch Regimen Sanitatis genannt, gedruckt von Hannsen Froschauer. Supposed to contain the Schola Salerni (Bib. Schwartz, part 2. p. 217). HALLER. ACKERMANN.

1508. Regimen Sanitatis, 4to. Continet 59 disticha, partim ex Schola Salernitana, Latinè cum Germanicâ versione rhythmicâ. Nurembergi, per Hieron. Hoeltzel. PANZER.

1509. Regimen Sanitatis Anglorum Regi ex Parisiensi gymnasio missum. With a German translation. In fiorentissimâ urbe Brunsvigo, per J. Dom. PANZER.

1519. Argentorati (Strasburg), in 4to. GESNER. ACKERMANN.

—— Regimen Sanitatis—Anglorum Regi conscripsit Schola Solennis. It contains distichs from the Schola Salerni and others, with a German version. In Gothic letters, without place or date. PANZER.

1532. Argentorati, 4to. GESNER. ACKERMANN.

—— Regimen Sanitatis Medicorum Parisiensium, pro tuendâ Sanitate Regis Angliæ conscriptum—Magistri Franc. Mymerii Silesii rhythmis Germanicis et Polonicis exornatum. Cracov. per Mat. Scharffenberg. PANZER.

1546. Regimen Sanitatis à Scholâ Salernitanâ, vel Parisinâ, scriptum, without the commentary, with a German translation. Viteb. apud Georg. Rhaw.* British Museum.

The same translation as in Curio's edition. Ex perantiquo codice.

1557. Curio's edition. *

1636. Rhythmis Germanicis illustrata.* Bibl. Bodl.

1642. Hamburg, 4to. cum versibus Germanicis, apud J. Gutwasser.* British Museum.

1663. Ulmæ, in Jo. Jac. Becheri Parnasso Medico illustrato. Ackermann.

1750. A German translation by Gotthold Schuster. Franc. and Leipz. 8vo. with notes.

FRENCH TRANSLATIONS.

1501. Paris in 4to. in French, with the Commentaries of Arnaldus, etc. Haller. Ackermann.

—— A book in black letter, published at the beginning of this century in 4to. entitled, Le tresor des Paures Selon Maistre Arnoudt de Ville Nove—translate du Latin en François pour l'amour de Dieu, is a translation of Villa Nova's book de Regimine Sanitatis.

1561. Retardement de la mort par bon regime, ou conservation de santè, par l'escole de Salerne, traduit de Latin en rithme, par Geoffroy le Tellier. Paris, 8vo. Brunet.

—— Another very old French translation in 4to. black letter, without date, entitled, Le Regime tres utile et tres profitable pour conserver et guarder la santè. Brunet.

1561. Paris, with Arnold's Commentary, 4to. Haller. Ackermann.

1637. A translation in verse, par Michel le Long. Each head has a long comment. This is the second edition. * Bibl. Bodl. It begins,

> Des Doctes Salernins le college sçavant
> Donne au Roy des Anglois le regime suivant ;
> Si tu veux vivre heureux soubmet la violence
> Des flots de ton espirit au frein de ta puissance.

1651. During the minority of Louis the fourteenth, Scarron had rendered the burlesque style fashionable. A Monsieur Martin, a physician of Paris, travestied the Regimen Salerni in this ridiculous manner. The burlesque approbation is dated in 1649, and the dedication to Scarron in 1650. It begins :

> A vous, Roy de la Grand' Bretagne,
> Jadis le pais de Cocagne,
> L'Eschole des Salernitains
> En corps escrit les vers Latin.
> Latin ? dira quelque Critique—
> Parbleu vous estis Heretique—

The two lines,

> Si tibi deficiant medici medici tibi fiant
> Hæc tria, mens læta, requies, moderata diæta,

are thus paraphrased :

> Si d'hazard extant en Champagne,
> En Anjou, Touraine, en Bretagne,

Tu ne peux avoir Medicins,
Qui rendent les maladies sains,
Sans te servir d'un Empirique,
Je t'enseigneray la pratique.
  Trois medicins, non d'Arabie,
Ny de Grece, ny d'Italie,
Te pourrent ayder au besoin,
Sans les aller chercher fort loin,
Ils sont meilleur que l'on ne pense,
Et ne font aucun depence.
  Le premier c'est la gaietè,
C'èst le fine fleur de Santè,
C'est de notre vie la sosse[2],
Sans qui vaux mieux estre en la fosse.
  La second, Repos moderè[3]
De corps, et d'espirit, assurè,
Ferme, tranquille, invariable.
  Le troisieme, c'est Courte Table,
Autrement la Sobrietè,
C'est la Grand-mere de santè,
Si nostre Grand-pere Hippocrate
D'un faux oracle ne nous flatte.

At the end are, Poema Macaronicum de Bello Huguenotico, and Cocceii Poema Macaronicum. *

Bibl. Bodl. and British Museum.

1657. Gratianopoli (Grenoble) the same.

[2] Sauce.

[3] Repos moderè, from a false stop, to be found elsewhere, requies moderata, diæta, for moderata diæta.

1660. Le Long, again.

1664. Martin again, with a French translation of the Macaronic poem de Bello Huguenotico. * Bibl. Bodl.

1666. Le Long again.

1669. Jaques du Four de la Crespiliere, in a collection of epigrams, introduced some parts of the Regimen trans-
1671. lated into French verse—Afterwards, in 1671, he published the whole under the title of Commentaire en vers François sur l'ecole de Salerne. The text is after Moreau, but the translation is diffuse and ridiculous. It contains 596 pages. * British Museum.

1672. }
1686. } Again.

1743. L'Art de conserver sa santè, composè par l'Ecole de Salerne. Traduction nouvelle en vers François, par Mons. B. L. M. à la Haye. Ackermann.

1749. The same, at Paris. Ackermann.

1816. L'Ecole de Salerne, en vers Latin et François, par Mons. B. L. M. The text is that of du Four in 1671, omitting some parts and adding others. The translation is between the serious and the ludicrous—The sense is given tolerably. *

ITALIAN TRANSLATIONS.

1549. At Venice, in 12mo. Opera utilissima di conservare la sanità. Ackermann.

1566. Venice 4to. by Jo. Francis Lombard. Haller. Ackermann.

1587. Perugiæ, per Piergiacomum Petrucci impressum Scuola Salernitana, del modo di conservarsi in Sanità, trans-

portata di Latino in volgare Toscano, da Frà Serafino Razzi, 8vo. Lib. Capponi, p. 347. Ackermann.

1662. Venice, apud Brigoncium. Scuola Salernitana tradotta dal verso Latino in terza rima, col trattato della vita sobria di Luigi Cornaro, 8vo. Lib. Capponi. Ackermann.

1712. Parmæ, 8vo. a repetition of F. Lombard's. Ackermann.

—— Parma. A translation in terza rima, dall' incognito Accademico Vivo Morto. The dedication is to an unknown patron. It is a good and spirited translation, with much of the Italian sportive humour. At the end is another poem, Altre regole per conservare la sanità, tradotte per il medesimo autore dal Latino di Giorgio Pistorio Vvilingano Tedesco. There is likewise Cornaro's treatise della vita sobria.* British Museum.

Signor quel giorno che di qui partisti
  Solinghi ci lascieste in questo sito:
  Ne mai più à revederci tu venisti.
Caro patron ho dal Comin redito
  Che generoso sei, e di gran cuore,
  Che sei gentil, e cavalier compito.
Però confesso che al tuo gran valore,
  E alla tua gentilezza son restato
  Schiavo perpetuo, e umil servitore.

Dove dice, ch' un dì il collegio tutto
  Fisico de Salerno scrisse a un Sire,
  Che d'Anglia fu patron insin da putto.

1733. Venice, in 8vo. La Scuola Salernitana dilucidata, o sia,

la scovrimento del vero e del falso, del utile e del inutile, di questa stimatissima opera, per sapersi conservar sano, e prolungare la vita, spiegandosi tutto sul buon gusto moderno. Opera di Fulvio Gherli, Cittadino Modonese, ed al presente Proto-Medico dell' Altezza Sereniss. del Sig. Duca di Guastalla. In Venezia presso Giuseppe Corona. It is in dialogue, and without the original text. Ackermann.

DUTCH TRANSLATION.

1658. At Amsterdam, by J. G. Ackermann.

BOHEMIAN TRANSLATION.

1721. Posonii Regimen Sanitatis Salernitanum, in Latin and Bohemian. Ackermann.

POLISH TRANSLATION.

1532. Regimen Sanitatis Medicorum Parisiensium pro tuendâ Sanitate Regis Angliæ conscriptum. Magistri Franc. Mymerii Silesii rythmis German. et Polonicis. Cracov. per Mat. Scharffenberg (before mentioned). Panzer.

An Hiberno-Celtic translation is mentioned by M'Cullock in his Highlands of Scotland, 1824, vol. ii. p. 196.

ENGLISH TRANSLATIONS.

1530. Regimen Sanitatis Salerni. This boke techynge all people to governe them in helthe, is translated out of the Latin tounge, by Thomas Paynel, dedicated to Jhon,

earl of Oxford. The verses are not translated, only the commentary. Printed for Berthèlet. *

British Museum.

1541. Again.

1557. Again, in St. Paul's churchyard, at the sign of the Lamb, by Abraham Vele. Dedicated to William Paulet, marquis of Winchester. * British Museum.

1575. } Again.
1597. }

1607. The Englishman's Docter, or the Schoole of Salerne, or physical observations for the perfect preserving of the body of man in constant health. London, printed for J. Helme, and J. Busby. The printer says the author is unknown to him. This is a translation in English verse, without the original, and the commentary. It is in stanzas of ten lines each, and contains seventy stanzas. * Bibl. Bodl. and British Museum.

It is reprinted in this edition.

1609. Again.

1617. For the widow Helme, with precepts for the preservation of health, by Ronsovius, without date; printed at Gateshead, with the Latin Text.

British Museum. *

1617. Regimen Sanitatis Salerni. The Schoole of Salernes most learned and juditious Directorie, or Methodical Instructions for the guide and governing the health of men. Imprinted by Barnard Alsop. Dedicated to Master Joseph Fenton, Esquire—by Anonymous. The commentary is a translation of the *original* commentary of Villa Nova. From the beginning it will appear, upon comparison, that it is inferior in poetry and spirit

to the last. By a subsequent edition, it appears to have been written by Doctor Philemon Holland. Penes me.*

All Salerne Schoole thus write to England's king,
And for men's health these fit advises bring.
Shunne busie cares, rash angers, which displease;
Light supping, little drinke, doe cause great ease.
Rise after meate, sleepe not at afternoone,
Urine and nature's neede, expell them soone.
Long shall thou live if all these well be done.
When phisicke needes, let these thy doctors be,
Good diet, quiet thoughts, heart mirthful, free.
Sleepe not too long in mornings, early rise,
And with coole water wash both hands and eyes.
Walke gently forth, and stretch out every limbe:
Combe head, rub teeth, to make them cleane and trim.
The braine and every member else these doe relieve,
And to all parts continuall comfort give.
Bathing, keepe warm, walke after food, or stand,
Complexions cold doe gentle warmth command.

OF SAGE.

Why should man dye (so doth the sentence say)
When sage grows in his garden day by day.
And yet all garden physicke not prevailes,
When death's sterne power our chiefest health assailes.
Sage comforteth the nerves both sweete and kindly,
The palsie-shaking hands it helpeth friendly,
His power is soveraigne gainst an ague fit.
Sage and the beaver-stone (by learned writ)

Lavender, and the primrose of the spring,
Tansey, and water-cresses, comfort bring
To all such members as the palsie shake,
When in the very greatest kind they quake.
Sage doth both councell, and keep nature sounde,
Where sage then groweth, happy is the ground.

The same translation was published in 1609, 1617, 1624, 1634,* 1649,* 1667. The dedication to that of 1634 is signed R. H. (Richard Holland) and attributes it to his father Philemon Holland, doctor of physic.

In the library of Corpus Christi college, Oxford, amongst Brian Twyne's Collections, is a manuscript of this poem, with an English translation, bearing date 1575. It is entitled, the Maintenance of Health, translated and collected by William Withie.

The puisante kinge of Britannye
The schole of famous memorye,
Salernum, biddes him selfe to frame,
If healthe he woulde and kepe the same:
Geve cares noe place within thy brest;
Lett fretting furies be supprest;
To muche of wine use not to swill;
Suppe you but lighte, eate not thy fill;
At meate to sitte so longe a time,
To rise is not soe greate a crime;
At none geve not thye selfe to slepe;
Nor use thy water for to kepe.

He maye that liste this to observe
Him selfe long time in healthe preserve.

When physicke harde is to be hadd,
Three things may be in steede.
The minde in noe wise must be sadde,
Meane reste, and diette muste thee feede.
In morne, as sone as thou mayst rise,
Withe watrye handes make cleane thy eyes,
Then walke a littel here and there,
Stretch oute thy limbes, and combe thy here,
Then rubbe thy teethe; herbye the braine,
And members all grete comforte gaine.
In fine, washe well, then warme, then eate,
And stande a littel after meate,
Or eles goe walke an easye pase.
Coole, faire, and softe, in anye case.

Alias—

Washe, warme, and eat; goe or stande;
Wexe not colde out of hande.

The addition, Fons, speculum, gramen, etc.

The gazinge glasse, and colors greene,
Such thinges maye pleasantlye be seene,
The silver stremes bringe grete delight,
Besides all this they mend our sight,
The mountaines in the morninge fine,
The fountaines after none be thine.

Different metres are used, as

Non sit acetosa cerevisia.

The passingste ale is very cleare,
And beste of all when it is olde;

The strongest of the malt is dear,
Good reason certes why it shoulde.

If that this ale be sodde inoughe,
A man can have noe better drinke.
Sharpe ale is noughte, give that the ploughe [4],
By this I love good ale you thinke,

An exposition of the line

Unica nux prodest, nocet altera, tertia mors est.

This speeche perhapes is somewhat darke,
As riddles use to be,
The stile thereof with common sense
Doth not so well agree.

But for to tell by passinge nutte
Our author what he meanse;
The nutmegge first he profereth
And that to good intense.

In second place, what hurtfull is
He semeth for to tuche [5]
Wherein he meaneth the wallnutte
Doth hurte us over muche.

But in the last what perils moughte
Be hidde therein I muse
Because to eate or cracke that nutte
No man did ever use.

[4] Proof. [5] Touch, or teach.

As well inoughe he knew that wratte[6]
This plesante pretye verse,
So doeth he bringe in pretilye,
What nutte doth use to perse[7].

And in his talke of nuttes in deede
In sadness[8] first he spake,
But at the last the name of nutte
As loughte[9] for to forsake.

He sayeth that full manye a man
The crosse bowe hath yslane,
The nutte whereof he blames therefore—
His meaning now is playne
And I do tell you, not in vaine,
T'is good from such nuttes to refrain.

SAGE.

Whye shoulde men dye while sage is alive!
Forsooth againste death it is folly to strive.

PEPPER.

Quod piper est nigrum.

Black pepper dispatcheth, yt tarrieth not,
It quicklye dissolveth, because it is hotte,

[6] Wrote. [7] Pierce.
[8] Seriously. [9] Loth.

Yt purgeth flume, it helpes to digest,
Whille pepper is good for paine of the brest.
By this kinde of pepper the stomache will gaine
Grete ease, and yt suffers no coughe to remaine,
The fever approchinge this pepper will fryghte,
Alsoe the shakinge yt abandoneth quyghte,

He concludes, as the usual editions of the Regimen Salutis, with the lines on the four quarters of the year, of which the last is:—

Utilis est requies, sit cum moderamine potus.

Which he thus translates, continues, and concludes:

Thy selfe geve to quietnes, els take you plesure,
A Godes name drincke well, but drincke in mesure.
I mene not the mesure of a pinte, nor a quarte,
But a resonable draughte to comforte the harte.
My paines (in this precepte) beinge taken well,
Will make me take more—and soe fare ye well.
The labor accepted herein that I tooke,
Maye cause make me take more, in some other booke.

Fare you well. Finis quoth Withie,
Oxoniæ, 1575, completa die mensis Februarii primo.

It is followed by Joachim Camerarius's quatrains upon the diet to be observed every month of the year, and a poem in rhyming Latin verse by Otho Cremonensis, upon the choice of simples and medicines, both translated. The latter is very meagre, the translation correspondent.

. Est aloës lignum melius sit hoc tibi signum,
Quod nigredo parum dat fragile subamarum,
Sit grave, nodosum, subdurum, sit preciosum.

ASSSA FŒTIDA.

Quò magè fœtorem facit Assa tu dic meliorem.

CATALOGUE OF MANUSCRIPTS.

Those which I have seen I have already arranged in three classes [1].

I. THOSE WHICH AGREE WITH THE EDITIO RECEPTA, with occasional various readings, and small differences. They are of little value, and, I believe, are mostly copied from the printed editions.

The Harleian MS. (N°. 3706, Art. 1) has the commentary of Villa Nova, but is imperfect at the beginning and end. In two others, in the same collection, are some extracts and fragments (N°. 3719. Art 2 ; N°. 3407. Art. 3).

In the Ashmolean museum (general catalogue N°. 7756, particular catalogue N°. 1388, page 315) is a modern copy on paper.

II. THOSE WHICH HAVE THE EDITIO RECEPTA FOR THEIR BASIS, but have changes in the order, and great additions.

In the Ashmolean Museum (general catalogue 7789, particular catalogue 1475) a manuscript on vellum, which contains many medical treatises. It begins at folio 245, and ends at 281.

[1] Page 42.

It is written in double columns. The first column contains this copy. The second column is another copy, of which hereafter. It begins as the Editio Recepta, and contains about 1080 verses.

In the Bodleian library, one MS. (in Wood's MSS. N°. 8603, particular number 15) agrees mostly with the last, and is the best copy of this class. The name Anthony Wood, 1660, is written in it. On the page opposite the beginning, Liber medicinæ, assignatus communi librariæ Ecclesiæ Cathedralis Exon, per executores venerabilis viri Magistri Stnetsham, in Sacra Theologia Doctoris, et dictæ Ecclesiæ nuper Canonici et Cancellarii. At the end, Explicit per manus T. Dobych.

Another copy in the Bodleian library, not so perfect or correct (N°. 2136, 67).

III. COPIES WHICH DIFFER GREATLY FROM THE RECEPTA EDITIO OF THE SCHOLA SALERNI, in a more methodical arrangement, and in large and scientific additions.

In the MS. volume above quoted (Ashmolean general catalogue 7789, particular catalogue 1475) in parallel columns with the copy above described, from folio 245 to 281, where the first copy ends; and from thence to folio 294, this copy occupies both columns.

Another copy in the Bodleian library (general catalogue 3544, 228) agrees generally with the last, though not entirely, and it is written in a plainer hand. It is inscribed, Liber Bibliothecæ Bodleyanæ ex dono Joh. Harmari, Linguæ Græcæ Professoris Regii A. D. 1651.

The following MANUSCRIPTS have been quoted as being in FOREIGN LIBRARIES. Few of them have been particularly described, but from the number of verses in each, they may probably be referred respectively to the same classes with the English manuscripts.

Moreau quotes the following four manuscripts in his prolegomena.

1. The Codex Schenckianus, which contains 1239 verses.
2. The Codex Naudinianus has 183 verses.
3. The Codex Tullovianus 1096. At the end is the colophon: Explicit tractatus qui dicitur Flores Medicinæ, compilatus in studio Salerni à Mag. Joan de Medilano, instrumenti medicinalis doctore egregio, compilationi cujus concordarunt omnes Magistri illius Studii.
4. Moreau's own Codex contained 664 verses. It was addressed, Francorum Regi. From this manuscript he has inserted many lines not in Villa Nova's text, and all of which I have printed amongst the additions.

5. Three manuscripts are in the king's library at Paris, Nos. 6931, 6891, 6941. They have not been described, and are mentioned by HALLER. Bibl. Botan. tom. i. p. 158.
6. A manuscript on paper in the library which was bequeathed to the university of Altorf, by John James Trew, well written, and containing 1073 verses, of which the order is different from Villa Nova's. There are many marginal notes, chiefly in Leonine verse. For instance, to

   Lotio post mensam tibi confert munera bina
   Mundificat *palpas* (palmas) et lumina reddit acuta :

is written in the margin—

Est oculis sanum sæpè lavare manum.

It is entitled, Regimen generale. At the end, Explicit flos medicinæ compilatus a Magistro Johanne de Mediolano, Magistro in Medicina in Studio Salerni. Deo gratias, anno scriptum 1418[2].

7. A manuscript in the Uffenbach library (catalogue part 4, page 118), on paper, written in the beginning of the sixteenth century. The title is exactly copied from the printed editions of the fifteenth century—with scriptum per Balthasar Lotwiger civem in Hallis 1506. Probably copied from the printed editions. In the same volume is Regimen Sanitatis edituum ad Innocentium Papam tertium in villa Parisiensi[3].

8. Another manuscript in the same library, page 128, entitled Schola Salernitana de conservanda bona valetudine cum nonnullis additamentis et notis marginalibus. Descripsit J. C. Mycropius. Adject: in fine victus et cultus ratio exposita quatuor in singulos menses versibus per Joachimum Camerarium. This is evidently modern[4].

9. Codex Columesii—Columesias in Cimeliis librariis, page 107. It does not contain so many verses as the manuscript of Moreau.

10. At Bennet college in Cambridge, Flos Medicinæ Anglorum Regi. Oxford catalogue N°. 1362, 40.

In the catalogue of private libraries in England, most of which have been sold, and the books dispersed.

11. Schola Salernitana. Franc. Bernard, catalogue N°. 3667.

[2] Ackermann, p. 108. [3] Ibid. [4] Ibid.

12. Regimen Sanitatis Salernitanum. Franc. Bernard, catalogue N°. 3669.
13. Doctorum Salernitanorum Versus Medicinales ad Carolum Magnum. Ibid, catalogue N°. 3681. This is evidently of the third class of manuscripts.
14. Scholæ Salernitanæ Versus Medicinales inscripti Carolo Magno Francorum Regi—Quorum opusculum in quinque partes dividitur. John Hoby, Esq. N°. 3806. Of the third class.
15. Versus Salernitani. Car. Thyere, N°. 6645.
16. Schola Salerni. Ibid. N°. 6681.

REGIMEN SANITATIS SALERNITANUM.

2



The Banquet

Ex magnâ cænâ stomacho fit maxima pæna

REGIMEN SANITATIS SALERNITANUM.

Anglorum Regi scripsit schola tota Salerni.
Si vis incolumem, si vis te reddere sanum,
Curas tolle graves, irasci crede profanum,
Parce mero, cœnato parùm, non sit tibi vanum
Surgere post epulas, somnum fuge meridianum,
Non mictum retine, nec comprime fortitèr anum:
Hæc benè si serves, tu longo tempore vives.
Si tibi deficiant medici, medici tibi fiant
Hæc tria, mens læta, requies, moderata diæta.
Lumina manè manus surgens gelidâ lavet aquâ,
Hàc illàc modicùm pergat, modicùmque sua membra
Extendat, crines pectat, dentes fricet. Ista
Confortant cerebrum, confortant cætera membra.
Lote, cale: sta, pranse, vel i; frigesce, minute.
Sit brevis aut nullus tibi somnus meridianus.
Febris, pigrities, capitis dolor, atque catarrhus,
Hæc tibi proveniunt ex somno meridiano.
Quatuor ex vento veniunt in ventre retento,

Spasmus, hydrops, colica, vertigo, quatuor ista.
Ex magnâ cœnâ stomacho fit maxima pœna.
Ut sis nocte levis sit tibi cœna brevis.
Tu nunquam comedas stomachum nisi noveris antè
Purgatum, vacuumque cibo quem sumpseris antè.
Ex desiderio poteris cognoscere certo:
Hæc tua sunt signa, subtilis in ore diæta.
Persica, poma, pyra, lac, caseus, et caro salsa,
Et caro cervina, leporina, caprina, bovina,
Hæc melancholica sunt, infirmis inimica.
Ova recentia, vina rubentia, pinguia jura,
Cum similâ purâ, naturæ sunt valitura.
Nutrit et impinguat triticum, lac, caseus infans,
Testiculi, porcina caro, cerebella, medullæ,
Dulcia vina, cibus gustu jucundior, ova
Sorbilia, maturæ ficus, uvæque recentes.
Vina probantur odore, sapore, nitore, colore.
Si bona vina cupis, hæc quinque probantur in illis,
Fortia, formosa, fragrantia, frigida, frisca.
Sunt nutritiva plus dulcia, candida, vina.
Si vinum rubens nimiùm quandoque bibatur
Venter stipatur, vox limpida turbificatur.
Allia, nux, ruta, pyra, raphanus, et theriaca,
Hæc sunt antidotum contra mortale venenum.
Aer sit mundus, habitabilis ac luminosus.
Nec sit infectus, nec olens fœtore cloacæ.
Si tibi scrotina noceat potatio vini

3



Si tibi serotina noceat potatio vini,
Horâ matutinâ rebibas et erit medicina
I. 45.



Sit brevis aut nullus tibi somnus meridianus.
I. 15.
Exhilarat tristes, iratos placat, amantes
Ne sint amentes phlebotomia facit
I. 322

Horâ matutinâ rebibas, et erit medicina.
Gignit et humores meliùs vinum meliores.
Si fuerit nigrum, corpus reddet tibi pigrum.
Vinum sit clarumque, vetus, subtile, maturum,
Ac benè lymphatum, saliens, moderamine sumptum.
Non sit acetosa cervisia, sed benè clara,
De validis cocta granis, satis ac veterata.
De quâ potetur stomachus non indè gravetur.
Temporibus veris modicùm prandere juberis,
Sed calor æstatis dapibus nocet immoderatis.
Autumni fructus caveas; ne sint tibi luctus.
De mensâ sume quantum vis tempore brumæ.
Salvia cum rutâ faciunt tibi pocula tuta.
Adde rosæ florem minuit potentèr amorem.

(De Absynthio[1].)

Nausea non poterit quemquam vexare marina,
Anteà cum vino mixtam si sumpserit illam.
Salvia, sal, vinum, piper, allia, petroselinum,
Ex his fit salsa, nisi sit commixtio falsa.
Si fore vis sanus ablue sæpè manus.
Lotio post mensam tibi confert munera bina,
Mundificat palmas, et lumina reddit acuta.
Panis non calidus, nec sit nimìs inveteratus,
Sed fermentatus, oculatus sit, benè coctus,

[1] Not in the original. See note.

Modicè salitus, frugibus validis sit electus.
Non comedas crustam, choleram quia gignit adustam.
Panis salsatus, fermentatus, benè coctus,
Purus sit sanus, quia non ita sit tibi vanus.
Est caro porcina sine vino pejor ovinâ:
Si tribuis vina, tunc est cibus et medicina.
Ilia porcorum bona sunt, mala sunt reliquorum.
Impedit urinam mustum, solvit citò ventrem,
Hepatis emphraxim, splenis generat, lapidemque.
Potus aquæ sumptus fit edenti valdè nocivus,
Infrigidat stomachumque cibum nititur fore crudum.
Sunt nutritivæ multùm carnes vitulinæ.
Sunt bona gallina, et capo, turtur, sturna, columba,
Quiscula, vel merula, phasianus, ethigoneta,
Perdix, frigellus, orix, tremulus, amarellus,
Si pisces molles sunt magno corpore tolles,
Si pisces duri, parvi sunt plus valituri:
Lucius, et parca, saxaulis, et albica, tenca,
Sornus, plagitia, cum carpâ, galbio, truca.
Vocibus anguillæ pravæ sunt si comedantur.
Qui physicam non ignorant hæc testificantur.
Caseus, anguilla, nimìs obsunt si comedantur,
Ni tu sæpè bibas et rebibendo bibas.
Si sumas ovum molle sit atque novum.
Pisam laudare decrevimus ac reprobare.
Pellibus ablatis est bona pisa satis
Est inflativa cum pellibus atque nociva.



Spring



Summer.



Autumn.



Winter.



Milk.



Swine.

Lac ethicis sanum, caprinum post camelinum:
Ac nutritivum plus omnibus est asininum.
Plus nutritivum vaccinum, sic et ovinum.
Si febriat caput et doleat non est benè sanum.
Lenit et humectat, solvit sine febre butyrum.
Incidit, atque lavat, penetrat, mundat quoque, serum.
Caseus est frigidus, stipans, grossus, quoque durus.
Caseus et panis, bonus est cibus hic benè sanis.
Si non sunt sani tunc hunc non jungito pani.
Ignari medici me dicunt esse nocivum,
Sed tamen ignorant cur nocumenta feram.
Languenti stomacho caseus addit opem,
Si post sumatur terminat ille dapes.
Qui physicam non ignorant hæc testificantur.
Inter prandendum sit sæpè parùmque bibendum.
Ut minùs ægrotes non inter fercula potes.
Ut vites pœnam de potibus incipe cænam,
Singula post ova pocula sume nova.
Post pisces nux sit, post carnes caseus adsit.
Unica nux prodest, nocet altera, tertia mors est.
Adde potum pyro, nux est medicina veneno.
Fert pyra nostra pyrus, sine vino sunt pyra virus.
Si pyra sunt virus sit meledicta pyrus.
Si coquas, antidotum pyra sunt, sed cruda venenum.
Cruda gravant stomachum, relevant pyra cocta gravatum

Post pyra da potum, post pomum vade fæcatum.
Cerasa si comedas tibi confert grandia dona:
Expurgant stomachum, nucleus lapìdem tibi tollit,
Et de carne suâ sanguis eritque bonus.
Infrigidant, laxant, multùm prosunt tibi, pruna.
Persica cum musto vobis datur ordine justo.
Sumere sic est mos: nucibus sociando racemos.
Passula non spleni, tussi valet, est bona reni.
Scrofa, tumor, glandes, ficûs cataplasmate cedit,
Junge papaver ei confracta forìs tenet ossa.
Pediculos, veneremque facit, sed cuilibet obstat.
Multiplicant mictum, ventrem dant escula strictum.
Escula dura bona, sed mollia sunt meliora.
Provocat urinam mustum, citò solvit et inflat.
Grossos humores nutrit cerevisia, vires
Præstat, et augmentat carnem, generatque cruorem,
Provocat urinam, ventrem quoque mollit et inflat.
Infrigidat modicùm, sed plus desiccat acetum,
Infrigidat, macerat, melan: dat, sperma minorat,
Siccos infestat nervos, et impinguia siccat.
Rapa juvat stomachum, novit producere ventum,
Provocat urinam, faciet quoque dente ruinam.
Si malè cocta datur hinc torsio tunc generatur.
Egeritur tardè cor, digeritur quoque durè.
Similitèr stomachus, melior sit in extremitates.
Reddit lingua bonum nutrimentum medicinæ.
Digeritur facilè pulmo, citò labitur ipse.

Est melius cerebrum gallinarum reliquorum.
Semen fœniculi fugat et spiracula culi.
Emendat visum, stomachum comfortat anisum.
Copia dulcoris anisi sit melioris.
Si cruor emanat spodium sumptum citò sanat.
Vas condimenti præponi debet edenti.
Sal virus refugat, et non sapidumque saporat.
Nam sapit esca malè quæ datur absque sale.
Urunt persalsa visum, spermaque minorant,
Et generant scabiem, pruritum sive rigorem.
Hi fervore vigent tres, salsus, amarus, acutus.
Alget acetosus, sic stipans, ponticus atque.
Unctus, et insipidus, dulcis, dant temperamentum.
Bis duo vippa facit, mundat dentes, dat acutum
Visum, quod minus est implet, minuit quod abundat.
Omnibus assuetam jubeo servare diætam.
Approbo sic esse, nisi sit mutare necesse.
Est Hippocras testis, quoniam sequitur mala pestis.
Fortior est meta medicinæ certa diæta:
Quam si non curas, fatuè regis, et malè curas.
Quale, quid, et quando, quantum, quoties, ubi, dando,
Ista notare cibo debet medicus diætando.
Jus caulis solvit, cujus substantia stringit:
Utraque quando datur venter laxare paratur.
Dixerunt malvam veteres quia molliat alvum.
Malvæ radices rasæ dedere fæces,
Vulvam moverunt, et fluxum sæpè dederunt.

Mentitur mentha si sit depellere lenta
Ventris lumbricos, stomachi vermes que nocivos.
Cur moriatur homo cui salvia crescit in horto?
Contra vim mortis non est medicamen in hortis.
Salvia confortat nervos, manuumque tremores
Tollit, et ejus ope febris acuta fugit.
Salvia, castoreum, lavendula, premula veris,
Nastur: athanasia, sanant paralytica membra.
Salvia salvatrix, naturæ consiliatrix.
Nobilis est ruta quia lumina reddit acuta.
Auxilio rutæ, vir, quippe videbis acutè.
Ruta viris coitum minuit, mulieribus auget.
Ruta facit castum, dat lumen, et ingerit astum.
Cocta facit ruta de pulicibus loca tuta.
De cepis medici non consentire videntur.
Cholericis non esse bonas dicit Galienus.
Flegmaticis verò multum docet esse salubres,
Præsertìm stomacho, pulcrumque creare colorem.
Contritis cepis loca denudata capillis
Sæpè fricans poteris capitis reparare decorem.
Est modicum granum, siccum, calidumque, sinapi,
Dat lacrimas, purgatque caput, tollitque venenum.
Crapula discutitur, capitis dolor, atque gravedo,
Purpuream dicunt violam curare caducos.

De Urtica.

Ægris dat somnum, vomitum quoque tollit adversum,
Compescit tussim veterem, colicisqus medetur,
Pellit pulmonis frigus, ventrisque tumorem,
Omnibus et morbis subveniet articulorum.
Hyssopus est herba purgans à pectore phlegma.
Ad pulmonis opus cum melle coquatur hyssopus:
Vultibus eximium fertur reparare colorem.

De Cerifolio.

Suppositum cancris tritum cum melle medetur,
Cum vino potum poterit separare dolorem.
Sæpè solet vomitum ventremque tenere solutum.
Enula campana reddit præcordia sana.
Cum succo rutæ si succus sumitur hujus,
Affirmant ruptis nil esse salubrius istis.

De Pulegio.

Cum vino choleram nigram potata repellit:
Sic dicunt veterem sumptum curare podagram.

De Nasturtio

Illius succo crines retinere fluentes
Allitus asseritur, dentisque curare dolorem,
Et squamas succus sanat cum melle perunctus.

De Celedonia.

Cœcatis pullis hâc lumina mater hirundo,
Plinius ut scribit, quamvis sint eruta reddit.

De Salice.

Auribus infusus vermes succus necat ejus.
Cortex verrucas in aceto coctâ resolvit.
Pomorum succus flos partus destruit ejus.
Comfortare crocus dicatur lætificando,
Membraque defecta confortat hepar reparando

De Porro.

Reddit fœcundas permansum sæpè puellas.
Isto stillantem poteris retinere cruorem.
Quod piper est nigrum non est dissolvere pigrum,
Flegmata purgabit, digestivamque juvabit.
Leucopiper stomacho prodest, tussique dolori
Utile, præveniet motum febrisque rigorem.
Et mox post escam dormire nimisque moveri:
Ista gravare solent auditus, ebrietasque.
Metus, longa fames, vomitus, percussio, casus,
Ebrietas, frigus, tinnitum causat in aure.
Balnea, vina, Venus, ventus, piper, allia, fumus,
Porri, cum cepis, lens, fletus, faba, sinapi,
Sol, coitus, ignis, labor, ictus, acumina, pulvis,
Ista nocent oculis, sed vigilare magìs.

5



Quatuor humores in humano corpore constant,
Sanguis cum cholerâ phlegma, melancholia.

I 258

6



The Sanguine Man

Hos Venus et Bacchus delectant, fercula, risus

l. 263.

Feniculis, verbenâ, rosâ, celidoniâ, rutâ,
Ex istis fit aqua quæ lumina reddit acuta.
Sic dentes serva, porrorum collige grana.
Ne careas jure, (thure?) cum hyoscyamo simul ure.
Sicque per embotum fumum cape dente remotum.
Nux, oleum, frigus capitis, anguillaque, potus,
Ac pomum crudum, faciunt hominem fore raucum.
Jejuna, vigila, caleas dape, valdè labora,
Inspira calidum, modicum bibe, comprime flatum:
Hæc benè tu serva si vis depellere rheuma.
Si fluat ad pectus, dicatur rheuma catarrhus:
Ad fauces bronchus: ad nares esto coryza.
Auripigmentum, sulphur, miscere memento:
His decet apponi calcem: commisce saponi.
Quatuor hæc misce. Commixtis quatuor istis
Fistula curatur, quater ex his si repleatur.
Ossibus ex denis, bis centenisque, novenis,
Constat homo: denis bis dentibus ex duodenis:
Ex tricentenis, decies sex, quinqueque venis.
Quatuor humores in humano corpore constant:
Sanguis cum cholerâ, phlegma, melancholia.
Terra melan: aqua fleg: et aer sanguis, cole: ignis.
Natura pingues isti sunt atque jocantes,
Semper rumores cupiunt audire frequentes.
Hos Venus et Bacchus delectant, fercula, risus,
Et facit hos hilares, et dulcia verba loquentes.
Omnibus hi studiis habiles sunt, et magis apti.

Quâlibet ex causâ nec hos levitèr movet ira.
Largus, amans, hilaris, ridens, rubeique coloris,
Cantans, carnosus, satìs audax, atque benignus.
Est et humor choleræ, qui competit impetuosis.
Hoc genus est hominum cupiens præcellere cunctos.
Hi levitèr discunt, multùm comedunt, citò crescunt.
Indè magnanimi sunt, largi, summa petentes.
Hirsutus, fallax, irascens, prodigus, audax,
Astutus, gracilis, siccus, croceique coloris
Phlegma vires modicas tribuit, latosque, brevesque.
Flegma facit pingues, sanguis reddit mediocres.
Otia non studio tradunt, sed corpora somno.
Sensus hebes, tardus motus, pigritia, somnus.
Hic somnolentus, piger, in sputamine multus.
Est huic sensus hebes, pinguis, facie color albus.
Restat adhuc tristis choleræ substantia nigræ,
Quæ reddit pravos, pertristes, pauca loquentes.
Hi vigilant studiis, nec mens est dedita somno,
Servant propositum, sibi nil reputant fore tutum.
Invidus, et tristis, cupidus, dextræque tenacis,
Non expers frandis, timidus, luteique coloris.
Hi sunt humores qui præstant cuique colores.
Omnibus in rebus ex phlegmate fit color albus.
Sanguine fit rubens: cholerâ rubeâ quoque rufus.
Si peccet sanguis, facies rubet, extat ocellus,
Inflantur genæ, corpus nimiùmque gravatur,
Est pulsusque frequens, plenus, mollis, dolor ingens

7



The Choleric Man.

Est humor Choleræ qui competit impetuosis

I. 269

8



The Phlegmatic Man.

Otia non studio tradunt, sed corpora somno

I. 277

9



The Melancholy Man.

Restat adhuc tristis Choleræ substantia nigra
Quæ reddit pravos, pertristes, pauca loquentes

Maximè fit frontis, et constipatio ventris,
Siccaque lingua, sitis, et somnia plena rubore,
Dulcor adest sputi, sunt acria, dulcia, quæque.
Denus septenus vix phlebotomiam petit annus.
Spiritus uberior exit per phlebotomiam.
Spiritus ex potu vini mox multiplicatur,
Humorumque cibo damnum lentè reparatur.
Lumina clarificat, sincerat phlebotomia
Mentes et cerebrum, calidas facit esse medullas,
Viscera purgabit, stomachum ventremque coercet,
Puros dat sensus, dat somnum, tædia tollit,
Auditus, vocem, vires producit et auget.
Tres insunt istis (Maius, September, Aprilis),
Et sunt lunares sunt velut hydra dies:
Prima dies primi, postremaque posteriorum:
Nec sanguis minui, nec carnibus anseris uti.
In sene vel juvene si venæ sanguine plenæ
Omni mense benè confert incisio venæ.
Hi sunt tres menses, Maius, September, Aprilis,
In quibus eminuas ut longo tempore vivas,
Frigida natura, frigens regio, dolor ingens,
Post lavacrum, coitum, minor ætas atque senilis,
Morbus prolixus, repletio potus et escæ,
Si fragilis, vel subtilis sensus stomachi sit,
Et fastiditi, tibi non sunt phlebotomandi.
Quid debes facere quando vis phlebotomari,
Vel quando minuis, fueris vel quando minutus?

Unctio, sive potus, lavacrum, vel fascia, motus,
Debent non fragili tibi singula mente teneri.
Exhilarat tristes, iratos placat, amantes
Ne sint amentes, phlebotomia facit.
Fac plagam largam mediocritèr, ut citò fumus
Exeat uberiùs, liberiùsque cruor.
Sanguine subtracto, sex horis est vigilandum,
Ne somni fumus lædat sensibile corpus.
Ne nervum lædas, non sit tibi plaga profunda.
Sanguine purgatus non carpas protinùs escas.
Omnia de lacte vitabis ritè, minute,
Et vitet potum phlebotomatus homo.
Frigida vitabis, quia sunt inimica minutis.
Interdictus erit minutis nubilus aer.
Spiritus exultat minutis luce per auras.
Omnibus apta quies, est motus valdè nocivus.
Principio minuas in acutis, peracutis.
Ætatis mediæ multum de sanguine tolle,
Sed puer atque senex tollet uterque parum.
Ver tollat duplum, reliquum tempus tibi simplum.
Æstas, ver, dextras: autumnus, hiemsque, sinistras.
Quatuor hæc membra, cephe, cor, pes, hepar, vacuanda.
Ver cor, hepar æstas, ordo sequens reliquas.
Dat salvatella tibi plurima dona minuta:
Purgat hepar, splenem, pectus, præcordia, vocem,
Innaturalem tollit de corde dolorem.
Si dolor est capitis ex potu, limpha bibatur,

Ex potu nimio nam febris acuta creatur.
Si vertex capitis, vel frons, æstu tribulentur,
Tempora fronsque simul moderatè sæpè fricentur
Morellâ coctâ, nec non calidâque laventur.

Temporis æstivi jejunia corpora siccant.
Quolibet in mense confert vomitus, quoque purgat
Humores nocuos stomachi, lavat ambitus omnes.
Ver, autumnus, hiems, æstas, dominantur in anno.
Tempore vernali calidus fit aer, humidusque,
Et nullum tempus melius fit phlebotomiæ.
Usus tunc homini Veneris confert moderatus,
Corporis et motus, ventrisque solutio, sudor,
Balnea, purgentur tunc corpora cum medicinis.
Æstas more calet sicca, nascatur in illâ
Tunc quoque præcipuè choleram rubeam dominari.
Humida, frigida fercula dentur, sit Venus extra,
Balnea non prosunt, sint raræ phlebotomiæ,
Utilis est requies, sit cum moderamine potus.

THE

ENGLISHMAN'S DOCTER.

OR,

THE SCHOOLE OF SALERNE.

OR,

Physicall Obseruations for the perfect Preseruing of the Body of Man in continuall Health.

LONDON:

Printed for JOHN HELME, & JOHN BUSBY, jun. and are to be sold at the little shoppe, next *Clifford's Inne Gate*, in *Fleet-street*. 1607.

THE PRINTER

TO THE READER.

READER, the care that I haue of thy health, appears in bestowing these Physicall rules vpon thee : neither needest thou be ashamed to take Lessons out of this school, for our best Doctors scorne not to read the instructions. It is a little *Academi,* where euery man may be a Graduate, and proceed Doctor in the ordering of his owne body. It is a Garden, where all things grow that are necessarie for thy healthe. This medicinable Tree grewe first in *Salerne,* from thence it was remoued, and hath born both fruit and blossomes a long time in England. It is now replanted in a wholsom ground, and new earth cast about it, by the hand of a cunning Gardiner, to keep it still in flourishing. Much good husbandry is bestowed vpon it; yet whatsoeuer the cost be, thou reapest the sweetnesse of it for a small value. It came to me by chance, as a Jewell that is found, whereof notwithstanding I am not couetous, but part the Treasure amongst my contrymen. The author of the paines, is to me vnknowne, and I put this child of his into the open world without his consent: bring it up therefore well I beseech thee, and hope (as I do) that he will not be angry, finding this a traueler abroad, when by his trauel, so many of his owne country, are so manifoldly benefited.

FAREWELL.

M

AD LIBRUM.

Go booke, and (like a marchant) new arriu'd,
Tel in how strange a traffick thou hast thriu'd
Vpon the country which the Sea-god saues,
And loues so dere, he bindes it round with waues:
Cast anchor thou, and impost pay to him
Whose Swans vpon the brest of *Isis* swim;
But to the people that do loue to buy,
(It skils not for how much) each Nouelty,
Proclaime an open Mart, and sell good cheap,
What thou by trauell and much cost doest reape.
Bid the gay Courtier, and coy Ladie come,
The Lawyer, Townsman, and the Country-groom,
Tis ware for all: yet thus much let them know,
There are no drugs here fetcht from *Mexico*,
Nor gold from *India*, nor that stinking smoake,
Which English gallants buy, themselues to choak.
Nor Silkes of *Turkie*, nor of *Barbary*,
Those luscious *Canes*, where our rich Sugars lie:
Nor those hot drinkes that make our wits to dance
The wild *Canaries*, nor those Grapes of *France*
Which make vs clip our English: nor those wares
Of fertile *Belgia*, whose wombe compares
With all the world for fruit, tho now with scarres
Her body be all ore defac't by warres:
Go, tell them what thou bring'st, exceeds the wealth
Of all these Contries, for thou bring'st them HEALTH.

IN LIBRUM.

Wit, Learning, Order, Elegance of Phrase,
Health, and the Art to lengthen out our dayes,
Phylosophy, Physicke, and Poesie,
And that skill which death loues not *(Surgery)*,
Walkes to refresh us, Ayres most sweet and cleare,
A thrifty Table, and the wholsomest cheare.
All sortes of graine, all sortes of Flesh, of Fish,
Of Foule and (last of all) of Fruits a severall dish:
Good Breakefasts, Dinners, Suppers, after-meales,
The hearbe for Sallads, and the hearbe that heales.
Physitian's counsell, Pottecaries pils,
(Without the summing vp of costly bils.)
Wines that the Braine shall nere intoxicate,
Strong Ale and Beere at a more easie rate
Than Water from the fountaine; cloths (not deere)
For the foure seuerall quarters of the yere.
Meats both for Protestant and Puritan,
With meanes sufficient to maintaine a man.
If all these things thou want'st, no farther looke,
All this, and more than this, lies in this booke.

ANONIMUS.

IN LAUDEM OPERIS.

The gods vpon a time in council sitting,
(To rule the world) what creature was most fitting,
At length from god to god this sentence ran,
To forme a creature like themselues (cald man).
Being made, the world was giuen him (built so rarely),
No workemen can come neere it; hung so fairely,
That the gods viewing it, were ouer-ioyed,
Yet greeu'd that it should one day be destroyed.
Gardens had man to walke in, set with trees
That still were bearing; but (neglecting these),
He long'd for fruites vnlawfull, fell to riots,
Wasted his goodly body by ill dyets,
Spent (what was left him) like a prodigall heyre,
And had of earth, of hell, or heauen no care,
For which the earth was curst, and brought forth weeds,
Poyson euen lurking in our fayrest seeds,
Halfe heauen was hid, and did in darkness mourn,
Whilst hell kept fires continual, that should burne
His very soule, if still it went awry,
And giue it torments that should neuer die,
Yet loe! How blest is man! the deities,
Built vp this *Schoole of Health,* to make him wise.

THE

SALERNE SCHOOLE.

The *Salerne Schoole* doth by these lines impart,
All health to *England's king*, and doth aduise
From care his head to keepe, from wrath his harte.
Drinke not much wine, sup light, and soone arise,
When meat is gone long sitting breedeth smart:
And after noone still waking keepe your eies,
When mou'd you find your selfe to *nature's need*
Forbeare them not, for that much danger breeds,
Vse three physitians still, first doctor *Quiet*,
Next doctor *Mery-man*, and doctor *Dyet*.

Rise early in the morne, and straight remember
With water cold to wash your hands and eyes,
In gentle fashion retching euery member,
And to refresh your braine when as you rise,
In heat, in cold, in *July*, and *December*,
Both comb your head, and rub your teeth likewise:
If bled you haue, keepe coole, if bath'd, keepe warm,
If din'd, to stand or walke will do no harme.
Three things preserve ye sight, *glasse, grasse, and fountains*:
At eue'n springs, at morning visit mountaines.

If R be in the month, their iudgements erre,
That thinke that sleepe in afternoone is good,
If R be not therein, some men there are,
That thinke a little nap breeds no ill blood,
But if you shall heerein exceed too farre,
It hurts your health, it cannot be withstood:
Long sleep at afternoones by stiring fumes,
Breeds *Slowth and Agewes, Aking heads and Rheums,*
The Moysture bred in Breast, in Iawes, and Nose,
Are cald Catarrs, or Tysique, or the Pose.

Great harms haue grown, and maladies exceeding
By keeping in a little blast of wind,
So *Cramps, and Dropsies, Collicks* haue their breeding,
And *Mazed Braines* for want of vent behind.
Besides we find in stories worth the reading,
A certaine *Roman Emperor* was so kind,
Claudius by name, he made a Proclamation,
A *Scape* to be no losse of reputation.
Great suppers do the stomacke much offend,
Sup light if quyet you to sleepe intend.

To keepe good dyet, you should neuer feed,
Vntill you find your stomacke cleane and voide,
Of former eaten meats, for they do breed
Repletion, and will cause you soone be cloid,
None other rule but appetite should need,
When from your mouth a moisture cleare doth void.
All *Peares and Apples, Peaches, Milke, and Cheese,*
Salt meats, red Deere, Hare, Beefe, and Goat: all these
Are meats that breed ill blood, and Melancholy,
If sicke you be, to feed on them were folly.

Egges newly laid, are nutritiue to eat,
And rosted reare are easie to digest.
¶ Fresh *Gascoign* wine is good to drink with meat
Broth strengthens nature aboue all the rest,
But broth prepar'd with flowre of finest wheate,
Well boyl'd, and full of fat for such are best.
¶ The *Priest's* rule is (a *Priest's* rule shold be true,)
Those Egges are best, are long, and white, and new,
Remember eating new laid Egges and soft,
For euery Egge you eat you drinke as oft.

Fine *Manchet* feeds to fat, *Milke* fills the vaines,
New Cheese doth nourish, so doth flesh of swine,
The Dowcets of some beasts, the marrow, brains,
And all sweet-tasting-flesh, and pleasant wine,
Soft Egges (a cleanly dish in house of *Swains)*,
Ripe Figs and Raysins, late come from the Vine:
Chuse wine you meane shall serve you all the year,
Well-savour'd, tasting well, and color'd cleere,
Fiue qualities there are, wine's praise aduancing,
Strong, beawtyfull, and fragrant, coole, and dauncing.

White *Muskadell* and Candy wine, and Greeke,
Do make men's wits and bodies grosse and fat;
Red wine doth make the voyce oft time to seek,
And hath a binding quality to that,
Canary and *Madera*, both are like
To make one leane indeed (but wot you what),
Who say they make one leane wold make one laffe
They meane, they make one leane vpon a staffe.
Wine, women, baths, by art or nature warme,
Vs'd or abus'd do men much good or harme.

Six things that heere in order shall insue,
Against all poysons haue a secret poure,
Peares, Garlick, Reddish-roots, Nuts, Rape, and Rew,
But *Garlicke* cheefe, for they that it deuoure,
May drink, and care not who their drink do brew
May walk in ayres infected euery houre:
Sith *Garlicke* then hath poure to saue from death,
Beare with it though it make unsauoury breath:
And scorne not Garlicke like to some, that think
It onely makes men winke, and drinke, and stink.

Though all ill sauours do not breed infection,
Yet sure infection commeth most by smelling,
Who smelleth still perfumed his complexion
Is not perfumed by poet *Martial's* telling,
Yet for your lodging roomes giue this direction,
In houses where you mind to make your dwelling,
That nere the same there be no euil scents
Of puddle waters, or of excrements.
Let ayre be cleare and light, and free from faultes,
That come of secret passages and vaults.

If wine haue ouer night a surfet brought,
A thing we wish to you should happen seeld
Then early in the morning drinke a draught,
And that a kind of remedy shall yeeld,
But gainst all surfets vertue's schoole hath taught,
To make the gift of temperance a sheeld:
The better wines do breed the better humours,
The worse, are causes of vnwholesome tumors:
In measure drinke, let wine be ripe, not thicke,
But cleere and well alaid, and fresh, and quicke.

The like aduice we give you for your beere,
We will it be not soure, and yet be stale,
Well boyl'd, of harty graine, and old, and cleare,
Nor drinke too much, nor let it be too stale:
And as there be foure seasons in the yeare,
In each a seuerall order keepe you shall.
In *Spring*, your dinner must not much exceed,
In *Summer's* heat, but little meat shall need:
In *Autumne*, ware you eat not too much fruit,
With *Winter's* cold, full meats do fittest sute.

If in your drinke you mingle *Rew* with *Sage*,
All poyson is expel'd by power of those,
And if you would withal lust's heat asswage,
Adde to them two the gentle floure of Rose.
¶ Who would not be Sea-sick when seas do rage,
Sage-water drinke with wine before he goes.
¶ *Salt, Garlicke, Parsely, Pepper, Sage, and Wine,*
Make sawces for all meats both coarse and fine,
Of washing of your hands much good doth ryse,
Tis wholesome, cleanly, and releeues your eyes.

Eate not your bread too stale, nor eat it hot,
A little leuen'd, hollow-bak't and light:
Not fresh, of purest grain that can be got,
The crust breeds choller both of brown and white,
Yet let it be well bak't or eat it not,
How ere your tast therein may take delight.
¶ *Porke* without wine it not so good to eate
As *Sheepe* with wine, it medicine is and meate,
Tho intrayles of a beast be not the best,
Yet are some intrayles better then the rest.

Some loue to drinke new wine not fully fin'd,
But for your health we wish that you drinke none,
For such to dangerous fluxes are inclin'd,
Besides the lees of wine doth breed the stone.
Some to drinke onely water are assign'd:
But such by our consent shall drinke alone,
For water and small beere we make no question,
Are enemies to health and good digestion:
And *Horace* in a verse of his rehearses,
That *Water-drinkers* neuer make good verses.

The choyse of meats to health doth much auayle
First *Veale* is wholsome meat, and breeds good blood,
So Capon, Hen, and Chicken, Patridge, Quaile,
The Phesant, Woodcock, Lark, and Thrush be good,
The Heath-cock wholsome is, the Doue, the Raile,
And all that do not much delight in mud:
Fair swans, such loue your beauties make me bear you,
That in the dish I easily could forbeare you.
Good sport it is to see a *Mallard* kil'd,
But with their flesh your flesh should not be fil'd.

As choyce you make of Fowle, so make of Fish,
If so that kind be soft, the great be best,
If firme, then small, and many in a dish:
I need not name, all kinds are in request,
Pyke, Trowt, and Pearch, from water fresh I wish,
From sea, *Bace, Mullet, Brean, and Soules,* are best:
The *Pyke* a rauening tyrant is in water,
Yet he on land good meat yeelds neare the later.
If *Eeles* and *Cheese* you eat, they make you hoarse
But drinke apace thereto, and then no force.

Some loue at meals to drink small draughts and oft,
But fancie may heerein, and custome guid,
If egges you eat they must be new and soft,
In peaze good qualities, and bad are tryed,
To take them with the skin that growes aloft,
They windie be, but good without their hide.
In great consumptions learn'd physitians thinke,
Tis good a *Goat* or *Camel's* milke to drinke,
Cowe's milke and *Sheepes* do well, but yet an *Ass's*,
Is best of all, and all the other passes.

Milke is for *Agewes* and for *Headache* naught,
Yet if from ague's fit you feel you free,
Sweet-Butter wholsome is, as some haue taught,
To cleanse and purge some paines that inward be:
¶ *Whay*, though it be contemn'd, yet it is thought,
To scoure, and clense, and purge in due degree:
¶ For healthy men may cheese be wholsome food,
But for the weake and sickly 'tis not good,
Cheese is an heauie meat, and grosse, and cold,
And breedeth costiuenesse both new and old.

Cheese makes complaint that men on wrong suspitions
Do slander it, and say it doth such harme,
That they conceale his many good conditions,
How oft it helpes a stomacke cold to warme,
How fasting tis prescrib'd by some physitians,
To those to whom the flux doth giue alarm:
We see the better sort thereof doth eate,
To make as twere a period of their meat,
The poorer sort when other meat is scant,
For hunger eate it to releeue their want.

Although you may drinke often while you dine,
Yet after dinner touch not once the cup,
I know that some physitians do assigne
To take some liquor straight before they sup:
But whether this be meant by broth or wine,
A controuersie 'tis not yet tane vp:
To close your stomacke well, this order sutes,
Cheese after Flesh, *Nuts* after Fish or Fruits.
Yet some haue said (beleeue them as you will),
One *Nut* doth good, two hurt, the third doth kill.

Some *Nut*, gainst poyson is preseruatiue;
Peares, wanting wine, are poyson from the tree,
But bak't Peares counted are restoratiue,
Raw Peares a poyson, bak't a medicine be:
Bak't Peares, a weak-dead-stomacke do reuiue,
Raw Peares are heauy to digest we see,
Drinke after Peares, take after Apples order
To haue a place to purge your selfe of ordure.
Ripe *Cherries* breed good blood, and help the stone,
If *Cherry* you do eat, and *Cherry-stone*.

Coole *Damsens* are, and good for health by reason
They make your intrayles soluble and slacke,
Let *Peaches* steepe in wine of newest season,
Nuts hurt their teeth, y[t] with their teeth they cracke,
With euery '*Nut* tis good to eat a *Reason*,
For though they hurt the *splene* they help the *back*:
A plaister made of Figges by some men's telling,
Is good against all kirnels, boyles, and swelling,
With *Poppy* ioyn'd, it drawes out bones are broken,
By *Figs* are lice engendred, Lust prouoken.

Eat *Medlars* if you haue a looseness gotten,
They bind, and yet your vrine they augment,
They haue one name more fit to be forgotten,
While hard and sound they be they be not spent,
Good *Medlars* are not ripe till seeming rotten,
For meddling much with *Medlars* some are shent.
  New *Rhennish-wine* stirs vrine, doeth not binde,
But rather loose the belly, breeding wind,
Ale, humours breeds, it addes both flesh and force,
Tis loosing, coole, and vrine doth inforce.

Sharpe Vinegar doth coole, withall it dries,
And giues to some ill humour good correction:
It makes one melancholy, hurts their eyes,
Nor making fat, nor mending their complection:
It lessens *sperm*, makes appetite to rise:
Both taste and scent is good against infection.
  ¶ The *Turnep* hurts the stomacke, wind it breedeth
Stirs vrine, hurts his teeth thereon that feedeth:
Who much thereof will feed, may wish our nation
Would well allow of *Claudius*' proclamation.

It follows now what part of euery beast
Is best to eat: first, know the heart is ill,
It is both hard, and heauy to disgest,
The *Tripe*, with no good iuice our flesh doth fill:
The *Lites*, are light, yet but in small request:
But outer parts are best in Physicke's skill.
  ¶ If any braines be good (which is a question),
Hennes braine is best, and lightest of disgestion:
  ¶ In *Fennell-seed* this vertue you shall find,
Forth of your lower parts to drive the wind.

N

Of *Fennell* vertues foure they do recite,
First, it hath power some poysons to expell,
Next burning Agues it will put to flight,
The stomacke it doth cleanse, and comfort well:
And fourthly it doth keepe, and cleanse the sight,
And thus the seed and herbe doth both excell.
Yet for the two last told; if any seede
With *Fennell* may compare, tis *Annis-seed*:
Some *Anny seeds* be sweet, and some more bitter,
For pleasure these, for medicine those more fitter.

Dame Nature's reason, far surmounts our reading,
We feele effects, the causes oft vnknowne,
Who knows ye cause why *Spodium* stancheth bleeding,
(*Spodium*, but ashes of an ox's bone).
We learne herein to praise His power exceeding,
That vertue gave to wood, to herbes, to stone.
The Liuer *Spodium*, *Mace* the heart delightes,
The braine likes *Muske*, and *Lycoras* the Lites,
The spleen is thought much comforted with *Capers*.
In stomacke, *Gallingale* allayes ill vapors.

Sawce would be set with meat vpon the table,
Salt is good sawce, and had with great facility:
Salt makes vnsauoury vyands, manducable,
To driue some poysons out, *Salt* hath ability,
Yet things too salt are nere commendable:
They hurt the sight, in nature cause debility,
The scab and itch on them are euer breeding,
The which on meats too salt are often feeding:
Salt should be first remou'd, and first set downe,
At table of the knight, and of the clowne.

As tastes are diuers, so Physitians hold
They haue as sundry qualities and power,
Some burning are, some temperate, some cold,
Cold are these three: the *tart*, the *sharpe*, the *sour*:
Salt, bitter, biting, burne as hath been told,
Sweet, fat, and fresh, are temperate euery houre.
¶ Foure special vertues hath a sop in wine,
It maketh the teeth white, it cleeres the eyne,
It addes vnto an empty stomacke fulness,
And from a stomacke fill'd, it takes the dulness.

If to an vse you haue your selfe betaken,
Of any diet, make no sudden change,
A custome is not easily forsaken,
Yea though it better were, yet seemes it strange,
Long vse is as a second nature taken.
With nature custome walkes in equal range.
¶ Good dyet is a perfect way of curing,
And worthy much regard and health assuring,
A King that cannot rule him in his dyet,
Will hardly rule his Realme in peace and quyet.

They that in Physicke will prescribe you food,
Six things must note we here in order touch,
First, *what it is*: and then, *for what tis good*,
And *when*; and *where*; *how often*; and *how much*,
Who note not this, it cannot be withstood,
They hurt, not heale, yet are too many such.
¶ *Coleworts broth* doth loose, the substance bind,
Thus play they, fast and loose, and all behind.
But yet if at one time you take them both,
The substance shall giue place vnto the broth.

In Physicke *Mallowes* hath much reputation,
Their very name of *Mellow* seemes to sound,
The roote thereof will giue a kind purgation,
By them both men and women good haue found.
To women's monthly flowers they give laxation,
They make men soluble that haue been bounde,
And least we seem in *Mallowes* praises partial,
Long since hath *Horace* praised them and *Martial.*
¶ The wormes that gnaw the womb and neuer stint,
Are kill'd, and purg'd, and driuen away with *Mint.*

But who can write thy worth (ô soueraigne *Sage)*,
Some ask how men can die, where thou dost grow.
Oh that there were a Medicine curing age,
Death comes at last, tho death come nere so slow:
Sage strengths the sinews, *Feauers* heat doth swage,
The Palsie helpes, and rids of mickle woe,
In Latine *(Saluia)* takes the name of safety,
In English *(Sage)* is rather wise than crafty:
Sith then the name betokens wise, and sauing,
We count it nature's frend, and worth the hauing.

Take *Sage* and *Primrose, Lauender,* and *Cresses,*
With *Walwort* that doth grow twixt lime and stone,
For he that of these herbes the iuice expresses,
And mix with powder of a *Castor-stone,*
May breed their ease whom Palsie much oppresses,
Or if this breed not helpe, then looke for none.
¶ *Rew* is a noble herbe to giue it right,
To chew it fasting it will purge the sight,
One quality thereof yet blame I must,
It makes men chaste, and women fills with lust.

Fayre Ladies, if these Physicke rules be true,
That *Rew* hath such strange qualities as these,
Eat little *Rew*, least your good husbands (REVV)
And breed betweene you both a shrow'd disease.
Rew, whets the wit, and more to pleasure you,
In water boil'd, it rids a roome of fleas.
I would not to you Ladies, *Onyons* praise,
Saue that they make one fayre (*Æsclapius* saies)
Yet taking them requires some good direction,
They are not good alike for each complexion.

If vnto *Choller* men be much inclin'd,
Tis thought that *Onyons* are not good for those,
But if a man be Flegmatique (by kind)
It does his stomacke good, as some suppose,
For ointment iuice of *Onyons* is assign'd
To heads whose haire falls faster than it growes:
If *Onyons* cannot helpe in such mishap,
A man must get him a *Gregorian* cap.
But if your hound by hap should bite his master,
With *Honey*, *Rew*, and *Onyons* make a plaister.

The seed of *Mustard* is the smallest graine,
And yet the force thereof is very great,
It hath a present power to purge the braine,
It addes vnto the stomacke force and heat:
All poyson it expels, and it is plaine,
With sugar tis a passing sawce for meat.
She that hath hap a husband bad to bury,
And is therefore in heart not sad but merry:
Yet if in shew good manners she will keepe,
Onyons and *Mustardseed* will make her weepe.

Though *Violets* smell sweet, *Nettles* offensiue,
Yet each in seuerall kind much good procure,
The first doth purge the heauie head and pensiue,
Recouers surfets, Falling sickness cures.
  Tho *Nettles* stinke, yet make they recompence,
If your bellie by the Collicke paine indures:
Against the Collicke Nettle-seed and Honey,
Is Physicke; better none is had for money.
It breedeth sleep, staies vomits, flegme doth soften,
It helpes him of the Gowt that eats it often.

Cleane *Hysop* is an herbe to purge and cleanse,
Raw flegmes, and hurtfull humours from the breast;
The same vnto the Lungs great comfort lends,
With Honey boil'd: but farre aboue the rest,
It giues good colour, and complexion mends,
And is therefore with women in request:
  With Honey mixt, *Cinquefoyle* cures the Canker,
That eats our inward parts with cruel ranker,
But mixt with Wine, it helpes a greeued side,
And staies the vomit, and the Laske beside.

Ellecompane strengthens each inward part,
A little looseness is thereby prouoken:
It swageth greefe of mind, it cheeres the heart,
Allayeth wrath, and makes a man fayre spoken:
And drunke with *Rew* in Wine, it doth impart
Great helpe to those that haue their bellies broken.
  Let them that vnto choller much incline,
Drink *Penny-royal* steeped in their wine,
And some affirme, that they haue found by trial
The paine of Gowt is cur'd by *Penny-royal.*

To tell all *Cresses'* virtues long it were,
But diuers patients vnto that are debter,
It helpes the teeth, it giues to bald men haire,
With Honey mixt, it *Ringworme* kills and *Tettar*:
But let not women that would children beare,
Feed much thereof, for they to fast were better.
An herbe there is takes of the Swallowes name,
And by the Swallowes gets no little fame,
For *Pliny* writes (tho some thereof make doubt),
It helps young Swallowes eies when they are out.

Greene Willow though in scorne it oft is vs'd,
Yet some there are in it not scornfull parts,
It killeth wormes, the iuice in eares infus'd,
With Vinegar: the barke destroyeth warts.
But at one quality I much haue mus'd,
That addes and bates much of his good desertes,
For writers old and new, both ours and forren,
Affirme the seed make women chaste and barren.
Take Saffron if your heart make glad you will,
But not too much, for that the heart may kill.

Greene Leekes are good as some Physitians saie,
Yet would I choose, how ere I them belieue,
To weare *Leekes* rather on Saint *Dauid's* day,
Than eat the *Leekes* vpon Saint *Dauid's* Eue.
The bleeding at the nose *Leeke's* iuice will stay,
And women bearing children, much releeue.
¶ Blacke *Pepper* beaten grosse you good shall find
If cold your stomacke be, or full of wind:
White *Pepper* helps the cough, and flegme it riddeth,
And *Ague's* fit to come it oft forbiddeth.

Our *Hearing* is a choyce and dainty sence,
And hard to mend, yet soone it may be marr'd
These are the things that breed it most offence,
To sleepe on stomacke full, and drinking hard:
Blowes, falls, and noise, and fasting, violence,
Great heat, and sudden cooling afterward:
All these, as is by sundry proofes appearing,
Breed tingling in our eares, and hurt our hearing:
Then thinke it good aduice, not ydle talke,
That after supper bids vs stand or walke.

You heard before what is for hearing naught,
Now shall you see what hurtfull is for sight:
Wine, Women, Bathes, by art or nature wrought,
Leekes, Onyons, Garlicke, Mustard-seed, fire and light:
Smoake, Bruises, Dust, Pepper to powder brought,
Beans, Lentils, Strains, Wind, Tears, and *Phœbus* bright,
And all sharpe things our eie-sight do molest:
Yet watching hurts them more than all the rest.
¶ Of *Fennell, Veruin, Kellidon, Roses, Rew,*
Is water made, that will the sight renew.

If in your teeth you hap to be tormented,
By meane some little wormes therein do breed,
Which paine (if heed be tane) may be preuented,
By keeping cleane your teeth, when as you feede:
Burne Francomsence (a gum not euil sented),
Put Henbane vnto this, and Onyon-seed,
And with a Tunnel to the tooth that's hollow,
Conuey the smoake thereof, and ease shall follow.
¶ By Nuts, Oyle, Eeles, and cold in head
By Apples and raw fruites, is hoarsness bred.

To shew you how to shun raw running Rheumes,
Exceed not much in meate, in drinke, and sleepe,
For all excess is cause of hurtfull fumes,
Eate warme, broth warme, striue in your breath to keepe
Vse exercise, that vapours ill consumes,
In Northerne winds abroad do neuer peepe.
¶ If *Fistula* do rise in any part,
And so procure your danger, and your smart,
Take *Arsnicke*, Brimstone, mixt with Lime and Sope,
And make a Tent, and then of cure there's hope.

If so your head to paine you oft with aking,
Faire water, or small beere drinke then or neuer,
So may you scape the burning fits and shaking,
That wonted are to company the Feuer:
¶ If with much heat your head be in ill taking,
To rub your head and Temples still perseuer,
And make a bath of Morrell (boiled warme)
And it shall keepe your head from further harme.
¶ A Flix a dangerous euill is, and common,
In it shun cold, much drink, and strains of women.

To fast in Summer doth the body drie,
Yet doth it good, if you thereto invre it,
Against a surfet, vomiting to try,
Is remedy, but some cannot indure it:
Yet some so much themselues found help thereby,
They go to sea a purpose to procure it.
¶ Foure seasons of the yeare there are in all,
The *Summer*, and the *Winter*, *Spring*, and *Fall*:
In euery one of these, the rule of reason,
Bids keepe good dyet, suiting euery season.

The *Spring* is moist, of temper good and warme,
Then best it is to bath, to sweat, and purge,
Then may one ope a veyne in either arme,
If boiling blood or feare of Agues vrge,
Then *Venus' recreation* doth no harme,
Yet may too much thereof turne to a scourge.
In *Summer's* heat (when choller hath dominion)
Coole meats and moyst are best in some opinion:
The *Fall* is like the *Spring*, but endeth colder,
With wines and spice the *Winter* may be bolder.

Now if perhaps some haue desire to know,
The number of our bones, our teeth, our veynes,
This verse ensuing plainely doth it shew,
To him that to obserue it taketh paines:
The Teeth thrice ten and two, twice eight a row,
Eleuenscore bones saue one in vs remaines:
For veynes that all may vaine in vs appeare,
A veyne we haue for each day in the yeare:
All these are like in number and connexion,
The difference growes in bigness and complexion.

Foure *Humours* raigne within our bodies wholly,
And these compared to foure Elements,
The *Sanguin*, *Choller*, *Flegme*, and *Melancholy*,
The later two are heauy, dull of sence,
The tother are more Jouiall, Quicke, and Jolly,
And may be likened thus (without offence)
Like ayre both warme and moyst, is *Sanguin* cleare,
Like fire doth *Choller* hot and dry appeare,
Like water, cold and moist (is *Flegmatique)*,
The *Melancholy* cold, dry earth is like.

Complexions cannot vertue breed or vice,
Yet may they vnto both giue inclination,
The *Sanguin* gamesome is, and nothing nice,
Loues wine, and women, and all recreation.
Likes pleasant tales, and newes, plaies cards and dice,
Fit for all company, and euery fashion:
Though bold, not apt to take offence, nor irefull,
But bountifull and kind, and looking chearefull:
Inclining to be fat and prone to lafter,
Loues myrth, and musicke, cares not what comes after.

Sharpe *Choller* is an humour most pernitious,
All violent, and fierce, and full of fire,
Of quicke conceit, and therewithal ambitious,
Their thoughts to greater fortune still aspyre,
Proud, bountifull enough, yet oft malicious,
A right bold speaker, and as bold a lyer,
On little cause to anger great inclin'd,
Much eating still, yet euer looking pin'd,
In younger yeares they vse to grow apace,
In elder, hairy on their breast and face.

The *Flegmatique* are most of no great growth,
Inclining rather to be fat and square,
Giuen much vnto their ease, to rest and sloth,
Content in knowledge to take little share,
To put themselues to any paine most loth,
So dead their spirits, so dull their sences are:
Still either sitting like to folke that dreame,
Or else still spitting, to avoid the flegme,
One quality doth yet these harmes repayre,
That for most part the *Flegmatique* are fayre.

The *Melancholy* from the rest do vary,
Both sport, and ease, and company refusing,
Exceeding studious, euer solitary,
Inclining pensiue still to be, and musing,
A secret hate to others apt to carry:
Most constant in his choice, tho long a choosing,
Extreame in loue sometime, yet seldom lustfull,
Suspitious in his nature, and mistrustfull.
A wary wit, a hand much giuen to sparing,
A heauy looke, a spirit little daring.

Now though we giue these humours seueral names,
Yet all men are of all participant,
But all haue not in quantity the same,
For some *(in some)* are more predominant,
The colour shewes from whence it lightly came,
Or whether they haue blood too much or want.
The watry Flegmatique are fayre and white,
The Sanguin, Roses joyn'd to Lillies bright,
The Chollericke more red : the Melancholy,
Alluding to their name, are swart and colly.

If *Sanguin* humour do too much abound,
These signes will be thereof appearing cheefe,
The face will swell, the cheeks grow red and round,
With staring eies, the pulse beat soft and breefe,
The veynes exceed, the belly will be bound,
The temples, and the forehead full of griefe,
Vnquiet sleeps, that so strange dreames will make
To cause one blush to tell when he doth wake :
Besides the moysture of the mouth and spittle,
Will taste too sweet, and seeme the throat to tickle.

If *Choller* do exceed, as may sometime,
Your eares will ring and make you to be wakefull,
Your tongue will seeme all rough, and oftentimes
Cause vomits, vnaccustomed and hatefull,
Great thirst, your excrements are full of slime,
The stomacke squeamish, sustenance vngratefull,
Your appetite will seeme in nought delighting,
Your heart still greeued with continuall byting,
The pulse beat hard and swift, all hot, extreame,
Your spittle soure, of fire-worke oft you dreame.

If *Flegme* abundance haue due limits past,
These signes are here set downe will plainly shew,
The mouth will seeme to you quite out of taste,
And apt with moisture still to ouerflow,
Your sides will seeme all sore downe to the waist,
Your meat wax loathsome, your disgestion slow,
Your head and stomacke both in so ill taking,
One seeming euer griping, tother aking :
With empty veynes, the pulse beat slow and soft,
In sleepe, of seas, and ryuers dreaming oft.

But if that dangerous humour ouer-raigne,
Of Melancholy, sometime making mad,
These tokens then will be appearing plaine,
The pulse beat hard, the colour darke and bad :
The water thin, a weake fantasticke braine,
False-grounded ioy, or else perpetuall sad,
Affrighted oftentimes with dreames like visions,
Presenting to the thought ill apparitions,
Of bitter belches from the stomacke comming,
His eare (the left especiall) euer humming.

Against these seuerall humours ouerflowing,
As seuerall kinds of physicke may be good,
As diet-drink, hot-baths, whence sweat is growing,
With purging, vomiting, and letting blood:
Which taken in due time, nor ouerflowing,
Each maladies infection is withstood.
The last of these is best, if skill and reason,
Respect age, strength, quantity, and season;
Of seuenty from seuenteene, if blood abound,
The opening of a veyne is healthfull found.

Of *Bleeding* many profits grow, and great,
The spirits and sences are renewed thereby,
Though these mend slowly by the strength of meat,
But these with wine restor'd are by and by:
By bleeding, to the marrow commeth heat,
It maketh cleane your braine, releeues your eie,
It mends your appetite, restoreth sleepe,
Correcting humours that do waking keepe:
All inward parts and sences also clearing,
It mends the voyce, touch, smell, taste, and hearing.

Three speciall months, September, April, May,
There are in which tis good to ope a veyne,
In these three months the moon bears greatest sway,
Then old or young, that store of blood containe,
May bleed now, though some elder wizards say,
Some daies are ill in these, I hold it vaine:
September, April, May, haue daies a peece,
That bleeding do forbid and eating Geese,
And those are they forsooth of May the first,
Of tother two the last of each are worst.

But yet those daies I graunt, and all the rest,
Haue in some cases iust impediment,
As first, if nature be with cold opprest,
Or if the Region, Ile, or Continent,
Do scorch or freeze, if stomacke meat detest;
If *Baths*, or *Venus*, late you did frequent,
Nor old, nor young, nor drinkers great, are fit,
Nor in long sickness, nor in raging fit,
Or in this case if you will venture bleeding,
The quantity must then be most exceeding.

When you to bleed intend, you must prepare
Some needfull things both after and before,
Warme water, and sweet oyle, both needfull are,
And wine the fainting spirits to restore,
Fine binding cloths of linen, and beware,
That all that morning you do sleepe no more.
Some gentle motion helpeth after bleeding,
And on light meats a spare and temperate feeding.
To bleed, doth cheare the pensiue, and remoue
The raging furies bred by burning loue.

Make your incision large, and not too deepe,
That blood haue speedy yssue with the fume,
So that from sinnewes you all hurt do keepe,
Nor may you (as I toucht before presume)
In six ensuing hours at all to sleepe,
Lest some slight bruise in sleepe cause an apostume.
Eat not of milke, nor ought of milke compounded,
Nor let your braine with much drinke be confounded,
Eat no cold meats, for such the strength impayre,
And shun all misty and vnwholesome ayre.

Besides the former rules for such as pleases,
Of letting blood to take more obseruation,
Know in beginning of all sharpe diseases,
Tis counted best to make euacuation:
To old, to young, both letting blood displeases,
By yeares and sickness make your computation,
First in the Spring for quantity, you shall,
Of blood take twice as much as in the Fall:
In Spring and Summer, let the right arm blood,
The Fall and Winter for the left are good.

The *Heart* and *Lyuer*, Spring and Summer's bleeding,
The Fall and Winter hand and Foot doth mend,
One veyne cut in the hand doth helpe exceeding,
Vnto the Spleen, voice, breast, and intrayles lend;
And swages griefes that in the heart are breeding:
But here the *Salerne Schoole* doth make an end:
And heere I cease to write, but will not cease
To wish you live in health, and die in peace:
And ye our Physicke rules that friendly read,
God graunt that Physicke you may neuer neede.

ADDITIONS

TO THE

REGIMEN SANITATIS SALERNITANUM;

FROM MANUSCRIPTS AND PRINTED EDITIONS.

I. ADDITIONS FROM VILLA NOVA'S COMMENTARY.

II. FROM DIFFERENT MANUSCRIPTS.

1. General and miscellaneous rules.
2. Animals and parts of animals.
3. Plants, many of which are taken from Macer.

ADDITIONS

TO THE

SCHOLA SALERNI.

I. VERSES QUOTED BY VILLA NOVA IN HIS COMMENTARY, AS NOT MAKING PART OF THE POEM, BUT OF ANOTHER ORIGIN, AND WHICH WERE AFTERWARDS TAKEN INTO THE TEXT.

To line 26. After salsa.

Caseus ille bonus quem dat ăvara manus.

l. 30. After valitura, introduced by *undè*.

Filĭa presbyteri jubet hoc pro lege teneri:
Quod bona sunt ova hæc, candida, longa, nova.

l. 42. Venenum, *juxta illud metricum.*

Allĭa qui manè jejuno sumpserit ore,
Hunc ignotarum non lædet potus aquarum,
Nec diversorum mutatio facta locorum.

l. 87. Truca, *undè versus.*

Lucìus est piscis, rex et tyrannus aquarum,
A quo non differt Lucius iste parùm.

l. 143. Generatur, *juxta illud.*

Ventum sæpè rapis, si tu vìs vivere rapis.

l. 149. Culi. *De isto (Marathro) solent dari isti versus communes.*

Bis duo dat marathrum, febres fugat atque venenum
Et purgat stomachum, lumen quoque reddit acutum.

l. 152. Sanat, *prout in his versibus.*

Gaudet hepar spodio, mace cor, cerebrumque musco,
Pulmo liquoriciâ, splen cap. stomachusque galangâ.

l. 154. Saporat, *juxta illud commune metrum.*

Sal primò poni debet, primòque reponi,
Omnis mensa malè ponitur absque sale.

l. 194. Decorem—of Onions.
Quidem superaddunt textui istos duos versus :

Appositas perhibent morsus curare caninos,
Si tritæ cum melle priùs fuerint et aceto.

l. 254. De ossibus.

Ossa ducentena sunt atque quater duodenda.

l. 259. Terra melan: aq: fleg. et aer sanguis, cole: ignis.

Iste sensus etiam patet in his versibus.

Humidus est sanguis, calet, est vis aeris illi.
Alget, tumet, phlegma, illi vis fit aquosa.
Sicca calet cholera, sic igni fit similata.
Melancholia friget, sicca quasi terra.

l. 294. Quæque. *Notandum circa istud, quòd sicut hic ponuntur signa superabundantis sanguinis, ita quidam etiam ponunt signa superabundantiæ aliorum humorum sub istis versibus.*

Signa quidem superabundantis choleræ sub istis versibus.

Accusat choleram dextræ dolor, aspera lingua,
Tinnitus, vomitusque frequens, vigilantia multa,
Multa sitis, pinguis egestio, torsio ventris.
Nausea fit, morsus cordis. Languescit orexis,

Pulsus adest gracilis, durus, veloxque, calescens,
Aret, amarescit, incendia somnia fingit.

Signa verò superabundantis phlegmatis sub istis versibus.

Phlegma supergrediens proprias in corpore leges,
Os facit insipidum, fastidia crebra, salivas,
Costarum, stomachi, simul occipitisque dolores,
Pulsus adest rarus, tardus, mollis, quoque inanis,
Præcedit fallax phantasmata somnus aquosa.

Signa verò superabundantis melancholiæ sub his versibus.

Humorum pleno dum fæx in corpore regnat,
Nigra cutis, durus pulsus, tenuis et urina,
Sollicitudo, timor, tristitia somnia tetra,
Acescunt ructus, sapor, et sputaminis idem,
Lævaque præcipuè tinnit et sibilat auris.

II. SELECT ADDITIONS FROM DIFFERENT MANUSCRIPTS, SOME OF WHICH HAVE BEEN INTRODUCED INTO PRINTED EDITIONS.

1. General and miscellaneous rules.
2. Animals and parts of animals.
3. Plants.

1. General Rules.

After l. 44. aër, *cloacæ.*

Alteriusque rei corpus nimiò inficientis. 39

l. 28. *Infirmis inimica.*

Pone gulæ metas, ut sit tibi longior ætas, 40
Ut medicus fatur, parcus de morte levatur.

l. 25. *Subtilis in ore diæta.*

Non bibe non sitiens, et non comedas saturatus,
Est sitis atque fames moderata bonum medicamen,
Si super excedant important sæpè gravamen.

l. 21. *Cœna brevis.*

Cœna brevis, vel cœna levis, fit rarò molesta,
Magna nocet, medicina docet, res est manifesta,
Septem horis dormire sat est juvenique senique.

l. 14. *Frigesce minute.*

Fons, speculum, gramen, hæc dant oculis relevamen,
Manè igitùr montes, sub serum inquirito fontes.

l. 134. *Inflat.*

In die mictura vicibus sex fit naturalis,
Tempore bis tali, vel ter, fit egestio pura.

l. 113. *Nova.*

Sæpè bibendo parùm pondus laxas epularum,
Et liquor ipse tibi proderit, atque cibi.

l. 231. *Ebrietasque.*

Post cœnam stabis, aut passus mille meabis.

l. 57. *Brumæ.*

Pauperibus sanæ sunt escæ quotidianæ.

l. 19. *Ista.*

Qui fluxum pateris, si non caveas, morieris,
Concubitum, nimium potum, cum frigore, motum.

l. 35. Before *Vina probantur odore, sapore, vitore, colore.*

Omnis homo primum proponit nobile vinum,
Indè quod deterius, pagina sacra docet.

l. 105. De caseo.
After *Languenti stomacho caseus addit opem.*

Caseus ante cibum confert si defluat alvus,
Ad fundum stomachi dum sumpta cibaria condit.
Vim digestivam non minùs ille juvat.
Si stomachus languet, vel si minùs appetit, iste
Fit gratus stomacho, consiliansque cibum.
Si sit crustosus, per lucem non oculosus,
Ejusdem sic onus dicitur esse bonus.

l. 160. *Unctus, et insipidus, dulcis, dant temperamentum.*

Dulcis.

Humectat, lenit, benè nutrit, mundificatque.

Salsus.

Incidit, ingrossat, penetrat, sed proximus exit.

Acetosus.

Dicunt, infestat nervos, subtilia siccat.

Ponticus.

Comprimit, ingrossat, corrugat, stomachum citò laxat.

Unctuosus.

Lubricat, evellit, replet, supereminet ore.

Amarus.

Valdè deopilat, confortat, pectora stringit.

Acutus.

Subtiliat, mordet, calet, urit, grossa resolvit.

l. 34. *Recentes.*

Lixa fovent, sed frixa nocent, assata coercent.
Pane novo, veteri vino, si possit haberi,
Carne frui juvene, consulo, pisce sene.

l. 162. *Abundat.*

Ingeniumque acuit, replet, minuit simul offa.

or,

Quod minùs est supplet, quod plùs est digerit offa.

II. Animals and Parts of Animals.

1\. 83. *Amarellus.*

De Anate.

O fluvialis anas, quantâ dulcedine manas!
Si mihi cavissem, si ventri fræna dedissem,
Febres quartanas non renovasset anas.

De Ansere.

Auca sitit Coum mensis, campis Acheloum.
Auca petit Bacchum mortua, viva lacum.

1\. 73. *Medicina.*

Carnes porcinæ cum cepis sunt medicinæ.

1\. 75. *Ilia porcorum bona sunt, mala sunt reliquorum.*

Cessat laus hepatis, nisi gallinæ, vel anatis.
Dissuadentur edi renes, nisi solius hædi.
Splen quoque spleneticis est mansus sæpè salubris,
Corda cervorum removebit sella dolorum.
Ut suillarum remotio tristitiarum.
Ilia porcorum bona sunt, mala sunt reliquorum,
Jam nisi natorum defunctâ matre suorum.

l. 93. *Novum.*

Non vult mentiri qui vult pro lege teneri,
Quod bona sunt ova, candida, longa, nova.
Hæc tria sunt norma, vernalia sunt meliora.

l. 91. *Bibas.*

Caseus, anguilla, mortis cibus ille et illa, 95
Ni bibas, et rebibas, et rebibendo bibas.

and

Non nocet anguilla vino si mergitur illa. 97

III. Of Plants, mostly from Macer.

Faba.

Manducare fabam caveas, parit illa podagram. 98
In matribus faba lac spargit, mollitque capillos.

l. 170. *Olus, Cicer.*

Jus olerum cicerumque bonum, substantia prava. 100

Buglossa.

Vinum potatum quo sit macerata buglossa,
Mœrorem cerebri dicunt auferre periti.
Fertur convivas decoctio reddere lætos.

Borrago.

Dicit borrago gaudia semper ago.
Cardiacos auffert borrago, gaudia confert.

Pastinaca.

Quòd pastum tribuit est pastinaca vocata,
Namque cibum nullæ radices dant meliorem.
Attamen illa parùm nutrit quia non subacuta,
Confortat coitum, non est ad menstrua muta.

l. 60. *Absinthium.*

Confortat nervos, et causas pectoris omnes,
Serpentes nidore fugat, bibitumque venenum,
Auris depellit sonitum cum felle bovino.

Abrotonum,

Abrotono crudo stomachi purgabitur humor.

Scabiósa.

Urbanus per se nescit pretium scabiosæ.
Confortat pectus quod deprimit ægra senectus.

Lenit pulmonem, tollit laterumque dolorem.
Succus potatur virus sic evacuatur.
Emplastrata forìs necat antracem tribus horis,
Languorem pecudum tollit, dirimitque venenum,
Rumpit apostema lenitèr. Ratione probatur.

l. 149. *Maratrum.*

Urinare facit, ventris flatusque repellit.

or,

Provocat urinam, faciet colicique ruinam.
Semen cum vino sumptum Veneris movet actus,
Atque senes ejus gustu juvenescere dicunt.
Sic quoque pulmonis obstat, jecorisque querelis.

Siler.

Siler montanum non sit tibi sumere vanum.
Dat lumen clarum, quamvis gustu sit amarum,
Lumbricosque necat, digestivamque reportat.

Spinachia.

De cholerâ læso spinachia convenit ori,
Et stomachis calidis hujus valet esus amari.

Sambucus.

Sambuci flores sambuco sunt meliores,
Nam sambucus olet, flos redolere solet.

Anethum et Coriandrum.

Anethum ventos prohibet, minuitque tumores,
Ventres repletos pravis facit esse minores.
Confortat stomachum, ventum removit coriandrum.

l. 34. *Uvæ.*

Utilitas uvæ, sine granis et sine pelle,
Dat sedare sitim, jecoris choleræque dolorem.

Mora.

Mora sitim tollunt, recreant cum faucibus uvam.

l. 130. *Ficus.*

Pectus clarificant ficus, ventremque relaxant,
Seu dantur crudæ, seu fuerint benè coctæ.
Nutrit et impinguit, varios curatque tumores.

Zingiber.

Zingiber antè datum morbum fugat inveteratum,
Postque datum mollit, ventris fastidia tollit,
Emphraxes hepatis reserat, et menstrua stringit,
Algores et stomachi, thoracis, renibus, aufert.
Item conditum solamen zingiber affert.

Zedoara.

Tu me semper ama quod tibi do zedoara.

l. 130. After *tenet ossa.*

Tunc cataplasma facis, cùm succum ponis, et herbam.

l. 221. *De salice.*

Hujus flos sumptus in aquâ frigescere cogit
Instinctus Veneris cunctos acres stimulantes,
Et sic desiccat ut nulla creatio fiat.

l. 225. For *isto still*

Porrum.

Manantemque potes naris retinere cruorem,
Ungas si nares intùs medicamine tali.

Furfur, farina.

Est cortex per se sicut furfura, mixta farinæ
Grossior est simulâ, subtilior ipsâ farinâ.

l. 58. Post.

Salvia cum rutâ faciunt tibi pocula tuta.

Fortificatur opus si conjungatur hyssopus;
Adde rosæ florem gratum præstabit odorem.

Granatum.

Sudorem profert granatum, lenit et alget.
Præsidia granati cortex, balaustia flos est.

Glans et Castanea.

Antè cibum stringunt, post, glans castanea, solvunt.

Olera veris.

Omne virens veris tibi dicitur esse salubre,
Et magìs betonica, spinachia, brancaque radix,
Lupilus et caules, petrocillæ junge lapaces.

Olera Æstatis.

Blitus cum bletâ, violaria, crivolocauna,
Ac triplices malvæ, lactucæ, portulacæ,
Sunt apium, rapa, sic blasia, pastinaca.

Olera autumni.

Dicit borrago gaudia semper ago.
Cardiacos aufert borrago, gaudia confert.

Olera hybernia.

Nascitur in brumâ cerifolia, petrocilina.
Neptam, cretanos, cum cepis, addito porros.

Carui.

Urinare facit carui, ventosque repellit.
Dum carui carui non sine febre fui.

Malangia.

Semen naturæ malangia fertur acutæ,
Et choleram nigram viri non reddere pigram.

Blitus.

Aggravat blitus humores convenientes,
Irrorat ptisicos, et compescit sitientes.

Apium.

Humores apium subitò totius adjuvat
Corporis, ac capitis, vulvæ, pueris epulum dat.

Rosa.

Curat hæmoroides rosa, semine cortice demptis.
Gingivas, coligam capitis juvat ipsa dolentis.

Lilia.

Præcisis nervis cum melle, combustaque membra,
Vultûs deducit rugas, maculas fugit oris.

Levistica.

Hepar opilatum frigore levistica mulcet.

Sorsia.

Sorsia ventosa medicinæ menstrua clausa.

Lactuca.

Lac lactuca facit, scotisma, sperma minorat.

Pinea.

Tussim effimeras ethicam tibi pinea tollit.
Mascula plus tussi valet, et passiva dolori.

Liquoricia.

Sit tibi contenta liquoricia pulverilenta.
Pectus, pulmonem, venas, refovendo rigabit:
Pellit namque sitim stomachi, nociva repellit.
Spiritibus cunctis sic subvenit ipsa strumosis.

Gallia muscata.

Gallia muscata confortat debilitata,
Corda juvat, stomachum, oculi scotomaque tollit,
Confortat stomachum, coitum quoque jungere cogit.

Cuminum.

Ventosum stomachum tibi tranquillatque cuminum,
Et dat pallentem permansum ferre colorem.

Cicla.

Cicla parum nutrit, ventrem constipat, et ejus
Coctio si detur ventrem laxare probetur.

Epilogus.

Herbæ dum florent, sumunt quæ sumere debent:
Si desint flores, radices sumere debes.

A SPECIMEN

OF

THE ORIGINAL EXPOSITION

OF

ARNALDUS DE VILLA NOVA,

From the beginning, from the edition of 1491, Strasburg.

Iste libellus est editus à doctoribus Salerniensibus, in quo inscribuntur multa et diversa pro conservatione sanitatis humanæ. Et editus est iste liber ad usum Regis Angliæ. Et in textu lecto[a] auctor ponit octo documenta generalia pro conservatione sanitatis: de quibus postea specialitèr per ordinem determinabitur. Primum ergo documentum est, quod homo sanus volens vivere debet ab eo removere graves curas. Nam curæ exsiccant corpora, ex quo tristificant spiritus vitales; modo spiritus tristes

[a] From the word *lecto* it seems as if Villa Nova's exposition was delivered in lectures upon his author, of whom he first *read* a portion and then commented upon it.

exsiccant ossa. Et sub isto documento etiam comprehendi debent tristitiæ, quæ similitèr corpora exsiccant et infrigidant, maciem et extenuationem inducunt, cor stringunt, et spiritum obtenebrant, ingenium hebebant, et rationem impediunt, judicium obscurant, et memoriam obtundunt, Veruntamen aliqui pingues et carnosi sunt, spiritus adeò nobiles et callidos habentes, quòd eis interdum bonum est tristari, ut spiritûs calor hebetetur, et corpus aliqualitèr maceretur.

Secundum documentum est, non irasci. Primò quia ira similitèr corpora exsiccat, cùm ipsa summè singula membra supercalefaciat. Nimia autem calefactio siccitatem inducit, teste Avic. i. doc. iii. c. i. Secundò, quia ira, propter fervorem cordis, omnes actus rationis confundit. Advertendum tamen est, quod quidam frigidi sunt et maleficiati, quibus interdum irasci prodest in regimine sanitatis, ut in eis calor excitetur.

Tertium est, parcè uti potu vini. Nimia enim repletio vini somnolentiam, pigritiam, debilitatem membrorum, debilitatem stomachi, et multa alia his similia, inducit. De quibus posteriùs magìs patebit.

Quartum est, parùm cœnare. Quia nimia nocturna repletio dolorem in ventre inducit, ac inquietudinem, insomneitatem, et angustiam : prout manifesta probat experientia, et inferiùs declarabitur.

Quintum est, surgere post cibum sumptum, quod facit ad digestionem, propterea quod cibum sumptum facit descendere ad fundum stomachi, in quo viget virtus digestiva.

Sextum est, non dormire post prandium. Cujus documenta postea tanguntur in textu ibi. Febris pigrities.

Septimum est, non diù retinere urinam. Ex nimiâ enim urinæ retentione aliquando sequitur difficultas mingendi, aut omninò prohibitio à mictu. Ut testatur Avi. xix. in trac. ii. c. De difficultate urinæ. Similitèr ex nimiâ retentatione fœcali plura proveniunt nocumenta. Indurantur enim fæces in intestinis propter continuam suctionem venarum meseraicarum cum intestinis continuatarum, omnem humiditatem à fæcibus sugentium, et sic remanent siccæ. Difficilis exitus intestina opilans. Ad quam opilationem, propter ventositatem, eductionis prohibitionem, et aliarum secum acervationem, sequuntur nocumenta in textu posteriùs posita. Ibi Spasmus, etc.

Octavum est, non fortitèr comprimere anum. Ex hoc enim sequitur tenasmon sive exitus longationis. Ulteriùs subdit autor, quod omnia ista debitè conservans longo tempore sanus vivere poterit.

NOTES

TO THE

SCHOLA SALERNI.

Line 9. *Requies.* Some copies read *labor,* but this is evidently wrong. It has often been observed, that rest and abstinence had cured many a fever before Hippocrates.

l. 14. *Lote, cale: sta, pranse, vel i: frisgesce minute.* This line is not without its difficulties. *Lote* and *pranse* are vocative cases, "after bathing keep yourself warm; after dinner stand or walk gently," that the food may descend. The latter part has received three different interpretations.

I. Taking *minutè* for an adverb, equivalent to *paulatìm,* "When you are heated cool yourself gradually." It was thus understood by Villa Nova, though he has expressed it by the converse rule. Homo frigidus debet cavere ne subitò se califaciat, sed paulatìm, mutationes enim subitæ naturam lædunt.

II. Considering *minutè* still as an adverb, and synonomous with *parùm* or *paulispèr,* and referring to what precedes, it is translated, "after dinner keep yourself cool," that the natural heat may be repelled from the external to the internal parts of the body, to facilitate digestion.

III. "After bleeding keep yourself cool." *Minute* is then the vocative case of the participle of the verb *minuo* used by the medical writers, and the Schola for *to bleed.* In confirmation of this meaning some of the commentators have quoted *Johannes Fernelius de vacuandi ratione,* cap. ix. *Neque protinùs loca*

calidiora ingrediatur—quandoquidem sanguis et spiritus vehementius incitati, ne dissipentur aut incalescant, sedandi comprememdique sunt. Yet this seems contrary to the doctrine delivered afterwards in the Schola itself, l. 331, *Frigida vitabis, quia sunt inimica minutis,* unless, in one case, a moderate coolness be understood, in the other, positive cold. Upon the whole I adhere to the third explication.

l. 25. *Diæta* in some manuscripts is *saliva.*—But the old reading is to be preserved. An appetite, with slender diet precedent, are the signs that it is a real and not a false appetite, that the body requires food, and that it is not an artificial stimulus. The original reading is followed in all the printed editions, and is considered as the best by all the commentators, who mention saliva by the by only, *legitur nec malè quìdem.*

Yet saliva gives a sense equally good, Galen (de Locis Affectis, lib. 3. cap. 6.) as quoted by the commentators, had observed that a saliva thin, watry, and free from any bad taste is a proof of health, and that the former food is concocted.—When a person is really hungry we say "his mouth waters."

l. 32. For *cerebella, medullæ,* some MSS. have *prosunt dominabus.*

l. 33. *Ova sorbilia,* dressed soft.

l. 37. *Frisca*—this word is explained by Villa Nova, *frothing* and *sparkling,* quod spumando sonum facit, sive quando in eo moventur atomi. In English frisky, from the German frisch, fresh not dead, consequently lively. Ital. Frizzare, to be lively.

l. 45. *Scrotina,* probably *scrotini.*

l. 50. *Benè lymphatum,* mixed with water. Altered to *dilutum* in some later editions.

l. 51. *Cerevisia,* quasi Cere risia, derived from Ceres, was

known to Virgil. Georg. iii. 380; to Tacitus, Germania, xxiii; and to Pliny, lib. xiv.

l. 60. *Nausea.*

Villa Nova understands this of sea water. Hence it has been altered in some editions to,

> Nausea non poterit hæc quem vexare, marinam
> Undam cum vino mixtam qui sumpserit antè. Sylvius, etc.

But these two lines are taken from Macer, lib. i. sect. 3, who applies them to *Absinthium,* wormwood, as they are understood by Moreau.

> Nausea non potuit quemquam vexare marina,
> Anteà commistam vino qui sumpserit istam.

No doubt Absynthium was intended. The error of Villa Nova, and from him of the other commentators, has arisen from the omission of the name of the plant in the text, and the want not being supplied by the title *De Absynthio* put at the head of the article, as has been done for the same reason to *Urtica* and other plants, in lines 199, 206, 212, 214, 217, 219, 224. Moreau found this title in some of his manuscripts. Without something to refer to, the sense and grammar are defective. That Istam or illam are in the feminine, though referring to Absynthium, is no objection. It is so in Macer, whose adjectives all the way through that article refer to Absynthii *herba.* It begins,

> In primo calor est gradu, vis sicca secundo
> Dicitur Absynthi, stomachum corroborat *herba*
> Illius, quocunque modo quis sumpserit *illam.*

Moreau justly observes, that sea water was never recommended for this purpose, and is more likely to disorder the

stomach, and to produce, rather than to cure, sea sickness. Wormwood was prescribed by Macer, and is calculated, by its astringent qualities, to fortify the stomach.

l. 63. *Salsa*, sauce. Ital.

l. 68. *Occulatus*, full of eyes. The Italians speak of the *occhi* and *lagrime* of Parmasan cheese, the holes full of a rich liquor.

l. 77. *Emphraxim*, obstructions in the liver and spleen: from *εμφρασσω*.

l. 82. *Ethigoneta*. The bird designated by this strange word is described by Villa Nova as, *Avis parva ad modum perdicis, sed longum rostrum habens, cujus caro est optima.* This answers to a woodcock, as it is translated by Philemon Holland. By others it is supposed to be a corruption of *Ortygometra,* as it appears in many manuscripts, and all the later editions. This word is first found in Aristotle (De Hist. Animal. lib. viii. cap. 12. or 14.) *ορτυγες—ὁταν εντευθεν απαιρωσιν, συναπαιρει ἡ ορτυγομητρα.* 'Η *δε ορτυγομητρα παραπλησιος την μορφην τοις λιμναιοις εστι*, Pliny, (lib. x. cap. 23.), and Solinus (Polyhist. cap. 18.) have only copied Aristotle, Athenæus (Deip. lib. 9.) says, that it is of the size of a dove, with long legs, of a slender body, and a timid nature. Hesychius explains it by *ορτυξ ὑπερμεγεθης*, a very large quail. And Alberti in his edition (tom. ii. p. 790.), refers to Ludolph. comment. in Hist. Æthiop. p. 169. Bochart, Hierozoicon part. ii. lib. i. cap. 14. p. 93. It occurs in the Septuagint for the quails sent to the Israelites in the wilderness, Exodus chap. xii. v. 13, etc. See Biel. Lex. *Και εγενετο ἑσπερα, και ανεβη ορστυγομητρα, και εκαλυψε την παρεμβολην.*

Of the *moderns*, Aldrovandus says it is *il Re delle quaglie*, or *Roy des Cailles*, and gives a figure of it, which is that of a large quail. Camus, the French translator of Aristotle, renders it

caille mere. By Willoughby and Gesner it is supposed to be the *land-rail,* or the *daker hen.* Lastly Pennant (Brit. Zool. vol. ii. p. 410.) concludes that it is the *crake,* or *daker hen,* which is found in corn, etc. and migrates before winter, the *Rallus Crex* of Linnæus.

With respect to the other animals mentioned in the Schola Salerni, I have explained merely the names of such as not being of classical authority might occasion some difficulty, without troubling the reader with the process from which I formed the conclusions. It is, however, difficult and uncertain in many cases to ascertain the animal really designed. *Quiscula,* is a quail, Villa Nova says it is Nomen onomatopœion from its cry. *Orex* or *otis,* either a *moor-hen,* a *wood-hen,* or *otis tarda,* a *bustard*—according to Aldrovandus, Willoughby, Gesner, and Linnæus. *Trigellus,* a *chaffinch, frigilla; tremulus,* a *plover; amarellus,* a *teal.*

l. 86. So of the fishes, *saxaulis,* or *saxatilis,* is a *sole; albica,* a *whiting; sornus,* or *gurnus,* a *gurnet; plagitia,* a *plaice; galbio,* a *ray;* others are only slightly altered from the classical names, as *parca,* for *perca; tenca,* for *tinca.*

Ackermann has given the supposed Linnæan names of these birds and fishes; and we may say of some of them, as the gentleman does in the farce, that the interpreter is the more difficult to understand of the two.

Sturna, sturnus vulgaris; *quiscula,* coturnix, *Merula,* turdus Merula; *frigellus,* turdus Iliacus; *orex,* tetrao bonasia; *tremulus,* motacilla alba; *amarellus,* mergus. So of the fishes, *lucius,* esox lucius; *perca,* perca fluviatilis; *saxaulis,* cobitis barbatula; *albica,* gadus morrhua; *tinca,* Cyprinus tinca; *plagitia,* pleuronectes platessa; *carpa,* Cyprinus carpio; *galbio,* raja; *truta,* salmo fario.

l. 88. *Vocibus.* See line 243.

l. 90. The line, *Inter prandendum sit sæpè parumque bibendum,* is placed here in all the old editions, but as it is repeated at line 110, which is more appropriate to it, I have omitted it here.

l. 96. *Ethicis,* that is *φθισικοῖς,* i. e. consumptis, et maceratis, vel habentibus febrem ethicam. Vill. Nov. Hectic persons.

l. 102. *Grossus,* that is, produces gross humours, Quod ex grossiori et terrestriori parte lactis sit, Vill. Nov. From *grosso,* Ital. from the Latin *crassus.*

l. 105. Cheese is here personified, and addresses the reader.

These lines appear thus in some editions, the last two are found in some manuscripts,

Expertis reor esse ratum, quia commoditate
  Languenti stomacho caseus addit opem.
Caseus ante cibum confert si defluat alvus,
  Si constipetur, terminet ille dapes.

l. 108. *Si post sumatur.*

This line at first seems tautology, but it is explained by Villa Nova to mean, that "cheese perfects the meal if taken last, by promoting digestion," by causing the food to descend where digestion is active, that is, the bottom of the stomach. This doctrine is taken from Rhazes, *Caseum ultimo post alios cibos loco ingestum roborare os ventriculi, atque auferre ἀνορεξίαν ac nauseam quæ ex dulcibus et pinguibus cibis proveniant.*

l. 115. *Unica.*

Villa Nova, and other commentators, understand the first nut to be the *nutmeg,* the second the *walnut,* and the third deadly nut, to be the *nut of a cross-bow,* or the nut *mechel,* which is

said by Avicenna to be poison. But I am inclined to think that the verse means only that a few nuts may be wholesome, a larger quantity hurtful, and excess may be fatal; using a definite for an indefinite number. There is a well known Greek proverb. *Δὶς κράμβη θάνατος.*

The nut of a cross-bow is the projection or hook upon which the string was hitched when the bow was charged, and from which it was discharged, as Dante says

E forse in tanto in quanto un quadrel posa,
E vola, e dalla *noce* si dischiava. Paradiso, line 23.

l. 117. *Fert,* an ingenious friend of mine proposes to read, Est pyra nostra pyrus—and that it is a quibble, the pear is our funeral pile, or death, nobis exitiosa.

l. 129. *Scrofa,* for *scrofula.* Foris, outwardly applied (cataplasmate, Vill. Nov.). "*Confracta foris tenet ossa,*" it knits broken bones. Other copies have "*foris trahit ossa*", draws out splinters from broken bones. *Sed cuilibet obstat,* produces bad blood.

l. 133. *Escula* for *mespila,* medlars. Unripe they are astringent, and so good, particularly roasted, or otherwise dressed. Ripe they are laxative, as well as better tasted, and so better.

l. 134. *Solvit,* ventrem scilièt.

l. 138. *Infrigidat.*

In desiccando vis frigida constat aceto. Macer, l. 98.

l. 139. *Infrigidat, macerat, melan: dat, sperma minorat,* for melancholiam.

l. 143. *Tortio, ventris tormina.*

l. 145. *Similitér stomachus, melior sit in extremitates.*

The stomach is equally hard of digestion, but the extremities that is the bottom, and orifice, as being more fleshy, are more digestible.

In some printed editions,

Sic quoque ventriculus, tamen exteriora probantur.

l. 149. *Semen,* called marathrum, *μαραθρον.* Expels wind, Vill. Nov. The place emitting for the thing emitted.

l. 152. *Spodium,* according to Avicenna, was the roots of canes or reeds burnt, for which burnt bones were sometimes substituted.

l. 158. Three triads of the qualities of bodies from the taste. *Hot:* salt, bitter, pungent. *Cold:* sour, rough, astringent. *Intermediate or temperate:* fat, insipid, sweet. *Ponticus* is astringent, as the taste of acorns, etc. à pungendo, or from radix Ponticus, rhubarb.

l. 161. *Vippa,* or *vipa,* a wine-sop, compounded of vinum and panis. *Offa* is a sop in broth, etc.

l. 162. *minus est implet, minuit quod abundat.*

By digesting food it nourishes the body; by digesting superfluous and vitious humours it expels them. A MS. *pas lumen, comfortat quod minus est, adipem dat.*

l. 165. *Hippocras.*

In Aphorism, Sect. ii. Aph. 50, Τ*α εκ πολλου χρονου ξυνηθεα, κηv εῃ χειρω, των αξυνηθεων ἡσσον ενοχλεειν ειωθε,* and De Victus Ratione in Morb. acut. lib. ii. Aphor. 21, 22.

Meta medicinæ, the object, *scopus.*

l. 172. *Dixerunt,*

Dixerunt malvam nostri quod molliat alvum.

MACER, N°. 70.

l. 176. Lumbricosque modo depellere fertur eodem.

MACER, N°. 25.

l. 177. Our ancestors highly esteemed the virtues of sage. Chaucer in the Knight's Tale says,

Sundry (had) fermacis of hearbes, and eke *save*
They dronken, for they would her lives have.

Fermacis, i. e. pharmacies, medicines—*Save, salvia,* sage.

l. 181. *Premula veris,* the primrose.

l. 182. *Nastur:* for *nasturtium.*

l. 187. *Astum,* that is, astutiam.

l. 189. Galenus, lib. ii. De aliment. facultat, ch. 71, Περι *κρομμυων, σκοροδων, κ. τ. λ. θερμαινει δε το σωμα, και λεπτυνει τους εν αυτῳ παχεις χυμους, και τεμνει τους γλισχρους.*

De cepis medici non consentire videntur,
Namque Dioscorides inflare, caputque gravare,
Atque sitim cepas dicit succendere mansas.
Fellitis non esse bonas, ait ipse Galenus,
Phlegmaticis verò multùm putat esse salubres.
Non modicùm sanas, Asclepius[1] asserit illas,
Præsertìm stomacho, pulchrumque creare colorem
Affirmat———
Contritis cepis, loca denudata capillis
Sæpè fricans poteris capitis reparare decorem.

MACER, N°. 26.

l. 195. *Sinapi.*

Quartus ei gradus est in vi siccâ, calidâque.

MACER, N°. 27.

[1] Asclepiades in Pliny, lib. xx. cap. v.

l. 197. *Viola.*

Crapula discutitur bibitu, capitisque gravedo
Olfactu solo———
Purpuream dicunt violam curare caducos.

Macer, N°. 33.

l. 199. *Urtica.*

Illius semen colicis cùm melle medetur,
Et tussim veterem curat si sæpè bibatur.
Frigus pulmonis pellit, ventrisque tumorem,
Omnibus et morbis sic subvenit articulorum.

Macer, N°. 4.

l. 205. *Hyssopus.*

Vultibus eximium fertur præstare colorem.

Macer, N°. 21.

l. 206. *Cerefolium.* Chervil. Ital. *Cerfoglio.*

Appositum cancris tritum cum melle medetur.
Cum vino bibitum lateris sedare dolorem
Sæpè solet———
Sæpe solet vomitum, ventremque tenere solutum.

Macer, N°. 30.

l. 209. *Enula campana,* elicampane.

Cum succo rutæ si succus sumitur ejus,
Affirmant ruptis quod prosit potio talis.

Macer, N°. 20.

l. 212. *Pulegium*, penny royal.

Cum vino nigram choleram potata repellit.—
Appositum viridem dicunt sedare podagram.
MACER, N°. 13.

l. 214. *Nasturtium*, water cresses.

Illius succus crines retinere fluentes
Allitus asseritur, dentisque levare dolorem.
Lichenas succus purgat cum melle perunctus.
MACER, N°. 65.

l. 217. *Cheledonia*, celandine.

Cæcatis pullis hâc lumina mater hirundo
(Plinius ut scribit) quamvis sint eruta reddit.
MACER, N°. 56.

Pliny, lib. 25. cap. 1. Animalia quoque invenire herbas, imprimisque chelidoniam. Hâc enim hirundines oculis pullorum in nidis restituunt visum, ut quidam volunt, etiam erutis oculis.

l. 219. *Auribus infusus vermes succus necat ejus.*

This line is in Macer, applied to *Fœniculum*, fennel; and again to *Hyoscyomus*, Henbane, Nos. 14. and 68.

l. 221. *Pomorum.* Villa Nova explains it, that the juice of the fruit, and the flowers of the sallow, are injurious to childbirth, which they render difficult by their styptic and drying qualities. But see the additions, l. 149, which form part of the text in Moreau, Silvius, etc.

l. 224. *Porrum.*

Manantemque potest naris retinere cruorem
Intùs si nares ungas medicamine tali.
Contractas vulvas succo curabis eodem,
Reddit fœcundas mansum persæpè puellas.

MACER, No. 11.

l. 227. *Piper.*

Vim digestivam stomachi, jecorisque juvabit.
Occurrit variis thoracis sæpè querelis,

Quòdque movere solet, frigora periodica febris
Compescit. MACER, No. 71.

l. 230. ——— *nimìsque moveri.*

Villa Nova says, aliqui textus loco *nimìs* habent *minùs.*

l. 233. *In aure.*

Sciendum est quod aliqui textus adhuc habent istum versum.

Balnea, sol, vomitus, affert, repletio, clamor.

i. e. that is, affert timnitum in aure. Villa Nova.

l. 236. *Acumina,* tart or sharp things, as sauces.

l. 241. Most of the old copies have *jure,* but this is evidently an error for *thure, embotum* is a funnel.

l. 245. *Caleas dape,* take warm food. *Inspira calidum,* breathe warm air. *Comprime flatum,* hold your breath.

l. 249. The Greek words *καταρρος, βραγχος, κορυζα.*

l. 250. This is the only recipè of a chemical professional nature.

Causa est quod in istis est virtus exsiccativa, et mundificativa. Villa Nova.

l. 254. 219 bones, 32 teeth, 365 veins.

Villa Nova says, Secundum tamen solennes medicinæ doctores, ut Hippocrates, Galenus, Rasis, Averroes, et Avicenna, ossa hominis sunt ducenta et quadraginta octo, licèt in particulari enumeratione ossium disconveniant, et istud vult ille communis versus,

Ossa ducentena sunt atque quater duodena.

l. 259. Terra melan : aq : phleg : et aër sanguis : cole : ignis.

The words of this line are apocopized to bring them into the verse, and must thus be scanned,

Terra me—lan : aq :—phleg : et a—ër san—guis : cole :—ignis,

for terra melancholicis, aqua phlegmaticis, et aër sanguineis, colericis ignis (comparatur).

This contracted line was expanded into

Terra melancholicis, aqua confertur pituitæ,
Aër sanguineis, ignea vis choleræ.

The difference in colour between venal and arterial blood is mentioned by Villa Nova. Color est rubeus ; scilicèt, venalis rubeus obscurus, et arterialis rubeus clarus.

l. 266. The number here changes from the plural to the singular, but this nothing in such inaccurate writers. So in the three following paragraphs.

l. 304. This passage would be perfectly plain if the two lines, *Hi sunt* and *In quibus*, were placed at the beginning before *Tres insunt istis*—"those three months are good for bleeding, except three days, which are as destructive as a serpent, and neither bleeding, or eating a goose, is proper." Why either these months, or days, are called *lunar* is not explained. As

to not eating a goose on those days, Villa Nova supposes it to be derived from some Jewish *superstition,* and that the proscribed days may be as good for bleeding as any others, *if the stars are favourable.*

l. 316. *Et fastiditi,* if the stomach is squeamish.

l. 319. Oiling and rubbing the part, or the lancet, or the wound. Drinking wine to promote the flow of blood, bathing the fillet, gentle motion.

l. 340. *Cepha :* by apocope for *κεφαλη*.

l. 342. *Salvatella* is a branch of the axillary vein, passing over the back of the hand, between the ring finger and middle finger, according to Villa Nova. The benefit of bleeding this vein was much recommended by Avicenna, and the other Arabian physicians.

l. 349. *Morella* is *solanum hortense,* garden nightshade.

Istud idem dicunt capitis sedare dolorem. MACER, N°. 67.

l. 350. *Siccant* for *siccescant,* grow dry.

NOTES TO THE ADDITIONS.

Line 4. *Allia.* These three lines are in Macer, lib. i. N°. 5.

l. 7. *Lucius.*

These two lines, with some alteration, are taken from an epigram upon pope Lucius the third, who was banished from Rome by the magistrates and people, for his tyranny. He reigned from 1181 to 1185, and consequently the lines were written long after the Schola Salernitana.

Lucius est piscis, rex et tyrannus aquarum :
A quo discordat Lucius iste parùm.
Devorat ille homines, hic piscibus insidiatur :
Esurit hic sempèr, ille aliquando satur.
Amborum vitam si laus æquata notaret,
Plus rationis habet qui ratione caret.

l. 13. *Cap.* by apocope for *cappari,* capers.

l. 17. *Appositas perhibent,* etc. verbatim in Macer, N°. 26.

l. 21. *Sicca calet cholera, sic igni fit similata.*

Ægid. Corboil. Ignea vis choleræ, lib. iii. l. 536. p. 596.

l. 40. *Pone gulæ metas, ut sit tibi longior ætas.*
Ægid. Corboil. lib. ii. l. 440. p. 555.

Intraque duorum
Annorum metas ipsius clauditur ætas,

and lib. iv. l. 466. p. 650.

Vim chronicis morbis, quos fundat longior ætas,
Ingerit, et propriùs compellat stringere metas.

l. 48. In the Italian translation these lines are adopted into the text:

Un rio, un lago, un fonte, un fiumicello,
Un specchio, un prato, e qual si sia verdura,
A gli occhi dan conforto, e al cervello.
La mattina nei monti è la pastura
Degli occhi, e verso sera cercherai
Fonti e ruscelli, per colli, o per pianura.

l. 54. So the English proverb,

After dinner sit a while
After supper walk a mile.

l. 77. *Ingeniumque acuit, replet, minuit quoque, offa.*
This seems a contradiction. It may either mean, that by increasing good humours it lessens the bad ones, or it may refer to two different kinds of sop, that in soup, which is nourishing, or in water, which starves the body, or it is better explained by the other reading.

l. 91. For *defunctâ*, some MSS. have *sugendo—de siccâ—sunt auctio.*

l. 98. *Fabis.*
Macer says they are good for the gout, if mixed with fat and applied externally.

Anseris adjuncta huic pinguedo recens, vel ovilla
Si fuerit, podagræ quoque subvenit hâc ratione.

MACER, 86.

l. 101. *Buglossa.*

Vinum potatum, quo sit macerata buglossa,
Lætos convivas decoctio dicitur ejus
Reddere, si fuerit inter convivia sparsa. MACER, 47.

l. 104. *Borrago.*

Cardiacos. Qui in syncopen delabuntur, qui corde laborant.

l. 106. *Pastinaca.*

Quod pastum tribuit est pastinaca vocata,
Namque cibum nullæ radices dant meliorem.
MACER, N°. 28.

Non subacuta al. *quum subacuta.*
Coitum, al. *stomachum—muta.* al. *tuta.*

l. 110. *Absinthium.*

Undè juvat nervos, et causas pectoris omnes,
Serpentes nidore fugat, bibitumque venena
Illorum extinguit. MACER, N°. 2, de Abrotono.
Auris de pellit sonitum cum felle bovino. MACER, 3.

l. 121. *Maratrum,* seu *fœniculum.*

Semen cum vino bibitum ventris movet actus.
Tradunt auctores ejus juvenescere gustu
Serpentes, et ob hoc senibus prodesse putatur. MACER, 14.

l. 131. *Sambuci.*
This resembles the known epitaph upon fair Rosamond.

Hic jacet in tumbâ rosa mundi non rosa munda,
Non olet sed redolet quæ redolere solet.

If this line was borrowed from the epitaph, it was of course written long subsequent to the Schola.

l. 134. *Ventres, ventis* in quibusdam MSS.
l. 138. *Uvam,* i. e. uvulam.
l. 142. *Zingiber.* Some manuscripts apply this to zedoary.
l. 149. *De Salice.*

Hujus flos sumptus in aqua frigescere cogit
Instinctus Veneris cunctos acres stimulantes,
Et sic desiccat ut nulla creatio fiat. MACER, 91.

l. 152. De Porro.

Manantemque—

These two lines are verbatim in Macer, 91.

l. 158. *Granatum.*

Βαλαυστιον, the flower of a pomegranate.

l. 166. *Blasia, pastinaca,*—Bancia pastiquenata. MS.
l. 181. *Lilia.*
This is a strange jumble of several lines in Macer, No. 17.

Præcisis nervis tritus cum melle medetur.—
Mollescunt nervi, combustaque membra juvantur.—
Ruges distendit, vultûs maculas fugat omnes.

l. 185. *Lactuca.*

Lac dat abundantèr nutrici sumpta frequenter.
Ut quidam dicunt oculis caligo creatur. MACER, 15.

l. 186. *Pinea.*

Effimeras. 'Εφ' ἡμερας, daily or habitual.

l. 192. *Gallia muscata.* Galla, seu nux moschata. The nutmeg.

l. 194. Cuminum.

Assumptum quocunque modo depellere tradunt
Viscera vexantem ventum, stomachumque gravatum.
Dicunt pallentem dare mensum sæpè colorem.

MACER, 74.

l. 204. *Cicla,* the beet, *beta, blitum, bleta.* French *bette.*

ANALYTICAL INDEX

TO THE

REGIMEN SANITATIS SALERNITANUM.

Οὐδεν οὐτως οὐδὲ εὐκρηστον, οὐδὲ καλὸν, ἀνθρώποις ἐν βίῳ, ὡς ἡ ΤΑΞΙΣ. Xenoph. Œcon.

I. OF THE ANATOMY AND CONSTITUTION OF THE BODY.

II. OF THE MEANS OF PRESERVING HEALTH.

I. BY GENERAL RULES.

II. BY ATTENTION TO THE SIX NON-NATURALS.

1. *Of air and the seasons.*

2. *Of exercise, motion, and rest.*

3. *Of sleep, and watching.*

4. *Of repletion and evacuation.*

Of drink.

III. OF THE CURE OF DISEASES.

General rules.

Of medicines and physicians, etc.

Of particular diseases.

TABLE OF THE ADDITIONS.

The articles marked with a star are in the original poem.

Of plants.

THE END.

PRINTED BY TALBOYS AND BROWNE, OXFORD.